Oberlin C.l.d Library
Not to be Drawn.

The Chinese Recorder and Missionary Journal.

VOL. XXXVII. SEPTEMBER, 1906. NO. 9.
Registered at the Chinese Imperial Post Office as a newspaper.

CONTENTS.

		PAGE.
Seekers After God Amongst the Chinese ...	*By Rev. I. Genähr.*	471
The Bible and Missions—III.	*By Bishop James W. Bashford, D.D.*	478
How can we best meet the New Conditions which are coming into Ascendancy in China?	*By Dr. E. J. Osgood.*	485
Church Praise Department: Pentatonic Music: Some Suggestions and Experiences	*By Rev. J. E. Walker.*	497
Educational Department: Educational Problems of To-day ...	*By Rev. J. A. Silsby.*	500
Conference on Girls' Schools at Mo-kan-shan		503
Education in Chihli		506
Correspondence		509
Missionary Home at Hankow.—A Correction.—Self-Dependence in the Native Church.		
Our Book Table		512
Editorial Comment		515
Missionary News		521
Personals.—Sad News from Canton.—Settlement of Lien-chou Claims.—Sidelights from Manchuria.—Joint Baptist Conference in Shantung.—The Kiangnan Y. M. C. A. Conference.		
Missionary Journal		530

ILLUSTRATION.

His Imperial Majesty Kuang Hsü ... ... Frontispiece

Published by
The American Presbyterian Mission Press
18 Peking Road, Shanghai, China.

Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany and employed by the Insane, Inebriate and Govt. Hospitals and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February, 25th, 1885.*

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay *in its being able to supply a circulating medium as near in character to the blood as can be well obtained.* In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

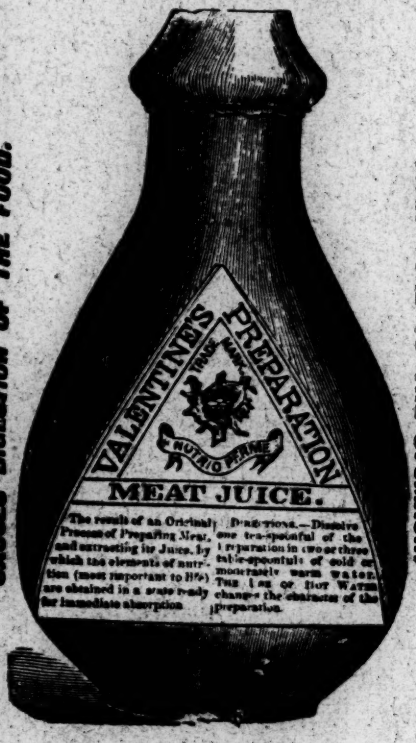
New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.


VALENTINE'S
PREPARATION
MEAT JUICE.
The result of an Original Process of Preparing Meat, and extracting its Juice, by which the elements of nutrition (most important to life) are obtained in a state ready for immediate absorption
Directions.—Dissolve one tea-spoonful of the preparation in two or three table-spoonfuls of cold or moderately warm water. THE USE OF HOT WATER changes the character of the Preparation.
CAUSES DIGESTION OF THE FOOD.
GIVES TONE TO THE STOMACH.

INTERNATIONAL EXHIBITION. 1876.

REPORT ON AWARDS,

—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."

HIS IMPERIAL MAJESTY KUANG HSÜ.

THE CHINESE RECORDER
AND MISSIONARY JOURNAL.

Published Monthly by the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China.

Subscription $3.50 (Gold $1.75) per annum, postpaid.

VOL. XXXVII. SEPTEMBER, 1906. NO. 9.

Seekers After God Amongst the Chinese.

BY THE REV. I. GENÄHR.*

IN one of Dean Farrar's books three great heathen philosophers (Seneca, Epictetus and Marcus Aurelius) are called "Seekers after God," and he thinks these men surely deserve that title if it may be given to men who, amid infinite difficulties and surrounded by a corrupt society, devoted themselves to the earnest search after those truths which might best make their lives "beautiful before God."

There is no doubt that by sketching the biographies of some of the Chinese philosophers it could easily be shown that they too could claim a right to be classed among the "Seekers after God." And it certainly would be highly interesting and profitable as well to follow on the lines of Dean Farrar and to produce the life stories of some of these men, eminent for their kind, humble and pure lives. My task to-night will be, however, a far humbler one, as it is not my intention to point out to you the best and loftiest characters presented to us in the records of Chinese antiquity, but rather to show you that not only do men who rank as philosophers seek or feel after God, but also many of the weary combatants in the battle of life, familiar with poverty and hardship, feel inexpressible longing to know what and who God is. Such men have founded and developed the various so-called 'secret' sects of China. And it is these downtrodden, persecuted and ill-spoken,

* Paper read before the Missionary Association in Hongkong.

of sectarians of China of whom I want to give you some details. Much of what I am going to say to-night you will find in a book recently published by Professor De Groot, a Dutch scholar, on "Sectarianism and Religious Persecution in China." A full review of this book has been printed in last year's RECORDER (p. 131 ff.) I shall have also to refer to some other writers on similar subjects, so that I do not lay claim to any originality in this paper, though I may say I have made religious sects in China an object of careful study for years.

Secret sects or religious communities in China are not exactly the same as secret societies, though they have been sometimes dealt with by foreign writers as if they were one and the same, and no distinction is made between them by the government since both alike are forbidden and persecuted by the law of the country. Secret societies, in spite of their semi-religious character, as a rule are political in their aim, and with few exceptions essentially seditious. The avowed object for which they exist and are ever ready to fight and to die is the re-establishment of a pure Chinese dynasty and of subverting the Manchus. Their war cry ever has been and still is "Down with the Ts'ings and up with the Mings" (反清復明). Unable to realize their revolutionary aspirations most of them have degenerated into bands of rebels and robbers, combining to commit unlawful acts, such as piracy, armed robberies and blackmailing. Though interdicted by the most stringent penal laws they have continued to flourish and terrorize over mandarins and people alike, and probably the number of their adherents was never greater than now. The best known of them are the Triad Society (三合會), the Kò-lò-kwui (哥老會), the "Tiger-tail Whips" (虎尾鞭), the "Fists of Righteousness and Concord" (義和團), the "Red Brick Society" (紅磚社) and others.

Unlike the secret societies, most of which have been brought into existence through hatred against a foreign rule which they despise and want to get rid of, the religious sects sprang, partially at least, out of a common desire to know the infinite and the eternal. As one writer puts it: "The awakened soul puts out feelers, and these cross the void which separates us from the unseen and take hold of the being or beings beyond." Obscure as they are, and despised by the ordinary literati, it is among these sects that we are to look for the development of the religious instincts of the people. And as but

scanty information regarding sectarianism could be obtained by European writers in years past, we need not be greatly astonished to find so often the statement that the Chinese are not a religious people ; nay that they are even indifferent to all religious creeds. Even a scholar so accomplished and erudite as Mr. Fairbairn thinks the Chinese to be a people "singularly deficient in the religious faculty." "This people," he says,* "has a so attenuated religious faculty or genius that it can hardly be said even to have known religion, at least as Semitic and Indo-European peoples understand it." Dr. Faber, on the other hand, feels inclined, from his own observations, to maintain that the Chinese belong perhaps to the most religious people of the world. "Only," he adds, "we must not look for any symptoms of religion similar to those to which we are accustomed in Christian lands."†

Into the interesting and by no means easily answered question here raised I do not feel required to enter. It would be easy to discuss it at great length, but I am not sure that much light would be thrown upon it. But there is a practical method of approaching the matter, which will serve our purpose much better than abstract discussion, and that is by fixing our attention on the sects in China for the time placed at our disposal. And by so doing I think it will become evident that the symptoms of religion in China, after all, are not so very unlike to those to which we are accustomed in Christian lands, in spite of Dr. Faber's remark to the contrary. No doubt the scriptural decision that "the world by wisdom knew not God," applies also to the sects in China. However there is sufficient proof to show that Goethe's famous saying :—

> "Ein guter Mensch in seinem dunkeln Drange
> Ist sich des rechten Weges wohl bewusst,"

so true and yet so simple that it refuses to be translated, is as true in China as anywhere else.

It will be easier to attain this end, and more profitable besides, if we limit our researches to one of the more prominent sects instead of roaming through the vast field of Chinese sectarianism. It has well been remarked that all the different names of sects we find in China give us no right to conclude that there are as many distinctly different, disconnected religious corporations. Each corporation may have off-shoots,

* Studies in the Philosophy of Religion and History, 1877, p. 310.
† Faber, Introduction to the Science of Chinese Religion, p. VIII.

parishes, communities, under various denominations; and the probability is that the number of actual sects is much smaller than that of the sect-names. Besides, it must often have happened that a sect, or a branch of a sect, took a new name to mislead the persecuting mandarinate.*

So far not much has been written on sectarianism in China. Under the title of Secret Sects in Shantung Dr. D. H. Porter has published an article in the RECORDER of 1886 in which he gives a sketch of a sect he thought most worthy of study: the "Eight Diagram Society" or "Pa-kua" (八卦) sect. In the same year Dr. Edkins, referring to Dr. Porter's paper, wrote on the same subject and tried to show that sectarianism was born from Confucian philosophy when, under the Sung dynasty, this passed through its golden age of development. One year later the same scholar read a paper at a meeting of the Peking Missionary Association, in which he gave some account of books of the modern religious sects in North China. This lecture was printed in full in the RECORDER of 1888. In an essay read before the Missionary Conference, held at Shanghai in 1890, the Rev. F. H. James furnished a list of ten of these societies, prevailing in the province of Shantung, with a short account of them.

You will have noticed that all these publications concern themselves only with the sects in North China. As they are easily accessible to everyone, I will not touch on them here.

But there are some other religious societies in Mid and South China, which are also well worthy of our interest. It is to Professor De Groot that we are indebted for much solid information about them. Sufficiently trained in China's religious philosophy (he is the author of a standard work on the "Religious System of China," in four volumes) and well versed in the customs of this land, he has given us in his latest work on sectarianism the fullest account of two prominent sects, the Sien-tien (先天) and the Lung-hwa (龍華) sect—that has yet been published, and he recommends them to the attention of students of East Asiatic religion in general and to missionaries in particular. (By the way I may remark that De Groot has dedicated his book to "All missionaries of every Christian creed labouring in China").

These two sects, he says, possess everything appertaining to a complete religious system: founders and prophets, a

* De Groot, Sectarianism and Religious Persecution, p. 155 f., 174.

pantheon, commandments, moral philosophy, initiation and consecration, religious ritual, sacred books and writings, even theology, a Paradise and Hell—everything borrowed principally from old Chinese philosophy and cosmogony.* Fearing to trespass on your time, I will confine myself to-night only to a sketch of the Lung-hwa (龍 華) sect. Although one in principle and aspiration, viz., salvation, as indeed all Chinese sects practically are, the Sien-tien and the Lung-hwa sect are far from similar in other respects. While the latter is thoroughly ritualistic, the former is most positively adverse to religious ritualism, show and activity.

Professor De Groot's "dearest wish," as he himself tells us, for many years has been to get an insight into the doctrine, purpose and aspirations of Chinese sects. When some eighteen years ago he settled in China a second time for ethnographical researches, sectarianism in general was amongst the first items on his programme. Chang-chen, Ts'üen-chen and Hing-hwa, the south-eastern departments of Fuk-kien, of which he understood the vernacular were his principal fields of study. He fortunately made the acquaintance of some sectarians, who from fear of persecution delivered up to him their religious books, and by so doing enabled him to draw up a sketch of that mysterious, persecuted portion of China's religious system, the sects. About nine-tenths of the papers entrusted to Mr. De Groot were filled with notes about the ceremonies and religious practices of the Lung-hwa sect, and it was only with the help of his heretic friends that he could decipher the papers, which contained a hardly intelligible mixture of Buddhism, Confucianism and Taoism.

According to the statements of these men, the Lung-hwa society was founded by a certain Lo Hwai (羅 懷), who at the same time is looked on as the great prophet of the Sien-tien sect. The birth-place of this prophet and incarnate Buddha was Teng-hiang (登 鄉), a place somewhere in the province of Shantung. After an eventful life, during which he travelled much, preached salvation and gave many proofs of his supernatural power, he entered, at the age of eighty-five, the blissful state of Nirvâna. This event took place in Peking in the year 1647. Over his grave (he was buried in the vicinity of his homestead) a thirteen-storied pagoda was erected, the bright glare of which agitated heaven and

* De Groot, Sectarianism, p. 175.

earth. The title of "Patriarch Lo of Shantung, Holy Prince" (山東羅祖聖君) was bestowed upon him by the Emperor. To the historical part of the papers of this society a mixture of fable and history declare. From them we gather that Lo Hwai was also the founder of the Wu-wei religion (無爲教),* a proof, if there was one needed, that we were entitled to say that the sects are much the same in China, though they have many names.

The name of the Lung-hwa Society, however, existed in times much anterior to those in which the prophet lived. Lung-hwa literally means Dragon-flower, and seems to have been given very often to Buddhist convents. Dr. De Groot has found not less than five Buddhist Lung-hwa convents mentioned in Chinese books, but without the slightest hint at a connection between them and the sect of that name. From the fact that Maitreya, the Messiah of this sect, is also the chief saint of the White Lotus society (白蓮教 he argues the possible analogy of the latter with the Lung-hwa sect and points out that Lung-hwa may simply mean a lotus.

Unlike the Sien-tien sect which, you will remember, is thoroughly opposed to outward show, the Lung-hwa society worships a great number of gods and goddesses and makes painted or carved likenesses of them. At the head of its deities are the San-kih (三極), or three powers of nature, viz., heaven, earth and man, mostly represented as three old men, each holding in their hands the eight diagrams (八卦), arranged in a circle. In some of their meeting places, De Groot saw these pictures suspended on the wall for worship during the religious exercises.

Immediately after these follow the San-pao (三寶), or Three Precious Ones, the Buddhist Triratna, and moreover, all kinds of Buddhist, Confucian and Taoist saints.

For their common services in honour of these deities, and for their religious meetings in general, the sectaries use the principal apartment or hall in ordinary dwelling-houses, with the full consent, of course, of the owner, often himself a leader. Such places they call Ts'ai-t'ang (菜堂), "Vegetarian Halls," because the Buddhist command against the killing of living beings makes the sectaries altogether vegetarians. The several communities into which the sect is divided all acknowledge

* Wu-wai (無爲) signifies "without activity or exertion," inertness.

one common head, a kind of overseer or pope who bears the title of Khong-khong (空 空), "The Empty of the Empty," evidently an eminent Nirvâna-man, who has so perfectly divested himself of everything mundane that he is merged in voidness or non-existence. This pope, they say, lives in Fuh-ts'ing (福 清), a district extending southward of Fuh-cheu, the provincial capital. After the Khong-khong follow in rank a number of Tai-khong (太 空), or "Most Empty Ones," and after these the Ts'ing-hu (清 虛), or "Pure Empty Ones." These three highest classes of dignitaries, as their titles indicate, must have merged in a great degree with the void of Nirvâna by forsaking the vanities of the world.

On the fourth step of the hierarchical ladder stand the Su-ki (書 記), or "Scribes," a title borrowed from Buddhist monastic life; next come the Ta-jin (大 引), or "Chief Introducers." Bearers of the sixth rank are the Siao-jin (小 引), or "Sub-Introducers," whose merits are not so great as those of the preceding titularies. The seventh rank is that of San-sing (三 乘), or "Third Vehicle." Then follows the dignity of Ta-sing (大 乘), or "Great or Superior Vehicle," a word representing the term Mahâyāna. And finally there is a ninth degree, called Siao-sing (小 乘), "Small or Inferior Vehicle," or Hinâyāna,* which becomes the property of every novice, on the simple ground of his initiation in the community.

The names of these religious degrees, however, are seldom used in every-day life and conversation. Looking upon each other as brothers and sisters, they generally denominate one another familiarly as Ts'ai-iu (菜 友), or "Vegetarian Friends;" the men are Ts'ai-kung (菜 公), or "Gentleman Vegetarians;" the women are Ts'ai-ku (菜 姑), or "Lady Vegetarians;" the leaders who are expected to excel in piety and learning, and who are treated by their flocks with the greatest deference, are simply called Ts'ai-t'ao (菜 頭), or "Vegetarian Chiefs." Women are entitled to be religious leaders too, but as a rule they seldom act as such.

* Mahâyāna and Hinâyāna are the names of schools or systems referring to the various means by which consecutive forms of Buddhism offered to convey ("vehicle") the believer across the ocean of misery to the shores of salvation. Comp. Eitel on Buddhism, p. 36 ff.

(To be concluded.)

The Bible and Missions.

BY BISHOP JAMES W. BASHFORD, D.D.

(Concluded from p. 430, August number.)

V. THE NEW TESTAMENT AND MISSIONS.

TURNING to the New Testament we find the book of Hebrews the connecting link between the Old and the New dispensation; and this book reveals throughout the universal character of Revelation. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last times spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The author of the book of Hebrews thus presents Christ, not simply as the creator of the earth, but as the maker of all worlds. The writer continues, "Since then the children are sharers in flesh and blood; Christ also in like manner partook of the same; that through death He might destroy him that hath the power of death, that is the devil; and that He might deliver all of them who through fear of death were all their life time subject to bondage." Surely the possession of flesh and blood and the fear of death are not limited to the Jews, and the whole passage becomes absurd if we suppose the deliverance promised, is limited to the inhabitants of Palestine. Chapter seven of Hebrews sweeps purposely beyond Judaism and reveals the priesthood of Melchizedek as existing outside of the Jewish nation and yet as ordained by the most high God. Finally we have in the list of the worthies who obtained salvation by faith the names of Gentiles like Rahab included among the Jews.

The higher critics represent the Apostle Peter as the most Jewish writer of the New Testament. But you will recall that people of all nations listened to Peter's sermon on the Day of Pentecost, and he offered them all salvation through repentance and faith in Jesus Christ. The enumeration of Parthians and Medes and Elamites, of the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretes and Arabians, who heard Peter in their own tongue speak of the mighty works of God, stamps the first sermon preached after the ascension of Christ as a missionary message. In order that we might not

by any possibility suppose that the inhabitants of these nations are simply people of Hebrew blood returning to their native land, the Holy Spirit added the phrase "Jews and proselytes," namely, those who were not Jews by birth, but who, like Ruth, had risen above their heathen environment and had learned to worship the true God. Again, because Peter wavers, a special miracle was wrought in the sheet let down from heaven containing all manner of beasts, followed by the divine interpretation of the sign and the call of Peter formally to baptize a Gentile and to receive Cornelius into the church. How clearly Peter sees the meaning of the message and the missionary character of this call is seen in his exclamation: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him." When Peter addresses his second letter "To them who have like precious faith with us in the righteousness of our Lord and Savior Jesus Christ," knowing full well that under his own preaching Cornelius and many Gentiles on the Day of Pentecost had become believers; when he writes, "The Gospel is given that the Gentiles may glorify God in the day of visitation," we see that the missionary character of the Bible runs through the warp and woof of Peter's teaching as well as through the book of Hebrews.

Paul shows most clearly the transition from the Pharisaic ideal of the Jewish people to the Christian ideal of the evangelization of the race. He says that he was a Pharisee of the Pharisees. The Protestant church has laid, not only the supreme, but the exclusive stress upon Paul's doctrine of justification by faith. That was perhaps the chief part, but it was only one part of the two-fold revelation which led to Paul's conversion. The other part leading to the transformation of Paul from a Pharisee into a missionary constituted an essential element in his conversion. During his three years' study in Arabia of the Law and the Prophets in the light of Christ, Paul saw that Christianity not only regenerated the whole man as the Law could never do, but it embraced the whole race as Pharisaism never conceived. Paul now saw in the downfall of Judah and the collapse of the Asmonean movement, not a failure of the divine promises, nor an abandonment of the divine program, but only an application to the Jews of those laws which the God of all the earth had ordained for the government of all His children. The election of Israel now became in the

mind of Paul the divine call of the Jews to a preparation for the providential service of the race. Paul now caught a vision of Judaism expanding into a universal religion and of an infinitely larger destiny for his native land than he had ever dreamed of as a Pharisee. He sums up this nobler conception of the divine program, which embraces not only the Jews, but all the families of the earth, in the following inspired words: "The God that made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served by men's hands, as though He needed anything, seeing that He Himself giveth to all life and breath and all things; and He hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation, that they should seek the Lord, if haply they might feel after Him and find Him, though He is not far from any one of us. For in Him we live and move and have our being." Here in one of the noblest utterances of the Bible, in the first expression of a philosophy of history, we see Paul rising infinitely above Pharisaism and becoming the evangelist of the nations. The church of the Reformation emphasized that side of Paul's conversion called justification by faith; the missionary church will lay emphasis upon the equally profound change which transformed Saul the Pharisee into Paul the Missionary.

John was such a bigoted Pharisee that when he met a disciple of the Master who was casting out devils in Christ's name, he forbade him, because he followed not the other disciples. Even when the Master was on the final journey to Jerusalem for the crucifixion and certain Samaritans forbade Him to enter their village, John started to call down fire from heaven to consume them. Well was he named the Son of Thunder. But the author of Revelation catches the world-wide outlook for the Gospel and writes: "Worthy art thou to take the Book and open the seals thereof; for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue and people and nation." Moreover fifty years of Christian experience, under the lead of the Holy Spirit, brought John to a position so infinitely in advance of Pharisaism that in the very prologue of his Gospel he announces Christ as "the true light which lighteth *every man coming into the world;*" and he alone of all the disciples recalls John Baptist's inspired

description of the Master: "Behold the Lamb of God that taketh away the *sin of the world.*"

Jesus Christ is the supreme representative of the missionary conception of the New Testament. Only on the hypothesis of the offer of salvation to all men and of Christ's purpose that the Gospel should be preached to all the world can the words and acts of Jesus be understood. He called Himself the Son of Man, and refused the Jewish title of Messiah until His break with the Pharisees robbed this divine title of all taint of Jewish exclusiveness. He announced His mission in the words, "The Son of Man came to seek and to save that which was lost." If the Jews admitted themselves to be the only persons lost through sin, they could claim Jesus as their exclusive Savior. But if all men are lost through sin, then Jesus came to save all. The first words of the Lord's Prayer, "Our Father," teach the fatherhood of God and the brotherhood of men. The petition, "Thy kingdom come; thy will be done as in heaven, so on earth," cannot be uttered by any one who expects the kingdom to be limited to any single race. One cannot repeat the Lord's Prayer without becoming at least an unconscious missionary. Every parable Jesus spoke, every principle He enunciated, is of universal application. To be sure Jesus said to the Syrophenician woman: "I am not sent save to the lost sheep of the house of Israel," but the glad leap of His heart at her persistence shows that He said it only to deepen her faith. Jesus' recognition of the centurion's faith, and His declaration, "They shall come from the East and the West and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; and the sons of the kingdom shall be cast out into outer darkness" awakened the antagonism of the Pharisees. They saw at once that Jesus was denying their exclusive privileges and was opening the kingdom to all men. The Parable of the Laborers in the Vineyard applies to nations as well as to individuals. The Jews as the theocratic nation had borne the heat and burden of the day. In this parable Jesus teaches that nations, which had apparently done nothing for the kingdom but had been waiting during the centuries for their appointed tasks, were to be given an equal opportunity with the Jews. Jesus does not leave us to inferences drawn from His parables. He plainly says to Nicodemus: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." It is the "whoso-

evers" which run like a golden thread through the New Testament; it is such promises as "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you;" it is such passages as we find in the Lord's Prayer, and such testimonies as are borne by John the Baptist and John the beloved disciple; it is Jesus' declaration that *all the nations* of the earth shall be called before Him for final judgment, which makes Christianity the religion of the race and our preaching necessarily missionary. Thus a candid study of the Gospels compels the missionary interpretation of the teachings of Jesus independently of the last commission, and such a study makes that last commission, "Go ye into all the world and disciple all nations," the only logical or possible conclusion of the teachings of the Master.

Indeed we may say that Jesus suffered death rather than abandon His missionary ideal. When Pilate asked Him if He was a king, Jesus used the strongest form of affirmation in answering: "Thou sayest that I am a king; . . . every one that is of the truth heareth my voice." John xviii. 37. The Jews would have died for Him in order to establish their supremacy over the Romans. Gladly would they have given their lives in a struggle under His leadership for the rulership of all nations. But when Jesus summoned them to serve rather than to rule, and to serve all men rather than the Jews alone, the break between the Pharisaic party and Jesus became inevitable. Surely with the marvelous insight into character and motives which Jesus showed throughout His public life, He must have seen that He could avoid death at the hands of His fellow-countrymen only if He would abandon His ideal. That ideal was rulership through service rather than through divine prerogative, and that service was the service of the race rather than of the Jews alone. Jesus' plan of life is as clearly violated by the American who says: "Christ is for the Anglo-Saxons and Confucius for the Chinese," as it was contradicted by the Jews. Jesus' ideal is as certainly lowered by the English Christian who says: "My service and money are for England," as by the Pharisee who said: "My duty and devotion are to Palestine." It is at least significant that Jesus preferred death to the acceptance at the hands of the Jews of the identical program which the opponents of modern Missions mark out for Him. "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

The whole trend of history is toward the embodiment of the missionary ideal. In ancient history, conquest was the vice of nations, tyranny the vice of monarchs, slavery the vice of families. Modern nations are moving toward democracy. Mr. Stead in "The Americanization of the World" has pointed out the fact that representative government has been adopted during the nineteenth century by every nation of Europe save Russia. Russia and China are now entering upon the transition from autocratic to representative institutions. Equal opportunities for all men is the ideal toward which modern civilization is tending. Equal opportunities in business is the goal toward which the struggle between labor and capital is slowly moving. The dishonor with which a rich man, who leaves nothing for the public welfare, sinks into his grave, the very savagery with which the greed of the rich man is criticized to-day, is due to the fact that modern civilization is moving swiftly toward the ideal of service rather than of selfishness; and the struggle for world-wide federations of labor, the growth of the Hague tribunal, the formation of international alliances, show that men and nations alike are acquiring the world outlook. In a word, the whole trend of modern industrial and political history is becoming missionary in its character.

The trend of our latest church history is toward co-operation and union for the conquest of the world. Professor R. T. Stevenson's *The Missionary Interpretation of History* is as brilliant as Buckle's *History of Civilization*, or Taine's *English Literature*, or Professor Seeley's *Expansion of England;* and more lasting than its brilliant predecessors, because while Buckle and Taine rest upon an outgrown materialism, and Seeley upon the great truth of nationality, Stevenson rests upon the fatherhood of God and the brotherhood of man. This trend may demand as our last and highest sacrifice in China the temporary suspension of forms of church government and of religious practices which we have inherited from our fathers and mothers and which are dearer to us than life. If God is only the means, and your church or my church is the end of creation, then religion is ecclesiasticism, and you must hold your church shibboleth dearer than the interests of humanity and as identical with the honor of God. But if God is the centre of the universe, to be glorified only by bringing creation to Him, and our churches are only the means—the divine means, but only the means—for bringing all men to Him, then neither you nor I can hold as sacred to

the honor of God or plead principle for retaining any peculiarity which hinders co-operation and delays the bringing of the race to Him. If the armies of the leading nations of the world for the time could dip their flags, to which each soldier had pledged the last drop of his blood, and could unite under a single commander with union subordinate officers for the rescue of a thousand of our brothers and sisters in Peking, cannot we as Christians temporarily dip our denominational standards, if need be, to bring four hundred million well-beloved Chinese to our common Lord and Master? God help me to be willing for even this sacrifice when the Master calls for it.

If we are right in our interpretation of the restless struggles of our times and of the Bible, then Missions are not a department of church activity; the evangelization of the world is not one of the varied functions of the church; it is the goal of all church labor, it is the end for which the Christian church exists. Mr. Gladstone was right in saying: "The missionary problem is the one great question of the age." The Anglican and Protestant Episcopal Bishops in that great Lambeth conference were right in declaring, "Missions constitute the primary work for which the church was commissioned by our Lord." The Presbyterian Church voiced the ideal of Christendom in the declaration, "The Presbyterian Church is a missionary society whose chief business is the propagation of the Gospel to the uttermost parts of the earth." John Wesley was helped of God in saying, "The world is my parish."

It is because missionaries are engaged in world conquests that their thoughts have an imperial sweep. It is because they are working in the line of the divine providence that their language is optimistic, that their plans have the strength of the ages in them, and that their lives have the peace and the power of God. They stand on the Bible's opening revelation of God's creatorship of all things, and they are bringing back the prodigal nations to the Father's house. They are true sons of Abraham, in whom God is fulfilling the promise of the covenant. "And in thy seed shall all the nations of the earth be blessed." They are bringing in the everlasting triumph of that Messiah of whom prophets spake and psalmists sang. They are spiritual brothers and sisters of Peter and Paul, who for the spread of the kingdom, poured out their blood in foreign lands. They are following in the footsteps of Jesus Christ, who was an

only Son, and yet became a foreign missionary. And so in America and England, in Germany and Scandinavia, in India, Japan and Africa, and in China they are summoning the nations of the earth to join in worshipping one "God and Father of all, who is over all and through all and in all."

How can we best meet the New Conditions which are coming into Ascendancy in China?

BY DR. E. J. OSGOOD, CHU-CHEO.

THE OLD CONDITIONS.

MISSIONARIES and non-missionaries have tried to describe the past state of the Chinese nation and their attitude toward foreign nations. It has not been an easy task. Even after long association with the Chinese a foreigner finds it difficult to enter into their spirit and put himself in the place of one of them.

To live in terror of demons, to hold idols in superstitious awe, to dwell amidst universal distrust, to be possessed of an all-absorbing lust for gambling and wealth; to hold the past as greater than the present, and the present as superior to that of any other people; to consider a lie as better than the truth and yet be the acme of politeness and courtesy; to be democratic in policy and live under an absolute monarchy,—this is a condition of affairs only possible to be apprehended by one whose ancestors, as well as himself, have been born and have lived in such environments.

Only the past held them together. Their present was a rope of sand. The government did not trust the people; the people did not trust each other; a man did not trust his wife; a teacher did not trust his pupil. A man so hypnotized himself that he would believe his own deception. They did not believe it possible to surpass or even equal the days of Yao and Shun.

Yet they were so madly prejudiced in favor of their own country, manners, maxims, and religions that they could not conceive of anything, not Chinese, as deserving the slightest regard.

THE NEW CONDITIONS.

A universal desire for change has taken hold of China. An unprecedented exodus of students has poured into Japan on the quest for modern learning. 8,000 students have gone there in the last two years. The ancient examination system and its attendant literary chancellor have both gone to a time-honored rest. New schools on modern lines have sprung up over the entire empire. A course of study carrying the pupil from the primary department to the finished college graduate has been put forth with government seal of authority. There is an unlimited demand for competent teachers at inflated salaries, and many incompetent and unworthy men are posing as teachers.

The government is being made to understand that it no longer exists for the selfish interests of its rulers. Officials, the bureau of Foreign Affairs, the Imperial Household itself are being criticised. Bribery, squeezing, and misappropriation of funds meet with public protest. The Empress-Dowager is learning that naval, military, and railroad funds are not for the beautifying of her parks.

The spirit of patriotism is being born. The American boycott is the result of its first wail. Demands for a national constitution and reorganization of the army are being answered. The new type of soldier is marching to the melody of national hymns.

Foot-binding, the queue, forms of clothing, kinds and quality of foods, female education, style of architecture, extraterritoriality, all are becoming popular questions for discussion.

Idolatry is being questioned, atheism is finding fruitful soil in certain quarters, and Japanese literature on these subjects is being widely read. Christianity is being criticised and compared. The missionary is no longer an object of curiosity or of general hatred. He, too, is being inspected, and wherever he shows a sympathetic attitude and willingness to help, he is given abundant opportunity for influencing the higher classes.

HOW HAVE THESE NEW CONDITIONS BEEN BROUGHT ABOUT?

Nearly two hundred years ago the first European vessel in the interests of commerce, touched Chinese shores. One hundred years ago Western enterprise began to press its

claims upon China. It has not done it gently. Diplomacy and war have marked its triumphant progress. Its chariot wheels rolled over dead bodies to gain its ends. Commercialism has ever carried its conquests by force of arms and guile until it has reached every part of the globe. Doors that were not willingly opened have been violently battered down.

And yet commercialism alone could never have brought about the changed conditions now arising in China. The country is too large and the difficulties too insurmountable for its methods. At best the trader could only have influenced the coast and the territory bordering on the navigable rivers. His traffic in opium and like evil commodities might have reached farther, as evil habits and lust for wealth travel far and fast, but commerce alone could not have brought about the vast changes which so simultaneously have seized upon the length and breadth of the land. The means of intercommunication are too slow, too disconnected, and too inadequate.

It is the missionary who has sown broadcast the seeds of reform and progress. In his propagation of the Gospel he has penetrated every portion of the land and turned the searchlight of Christian civilization upon antiquated China, compelling the Chinese in self-defense to compare their ancient systems with modern nations. He has prepared and circulated a vast literature, preached Christ and compared religions, built hospitals, schools, churches, and established in their midst a little world so different from theirs as to irresistibly fascinate them.

A ceaseless stream of Chinese have passed through the missionary compounds. They have seen strange flowers, fruits, and vegetables; stoves, chairs, and pictures; saddles, bicycles, and modern tools of all sorts. They have grouped themselves about the stereopticon and felt the thrill of the electric current. Demonstrations in chemistry and physics have shattered the walls of their superstitions. Medical and surgical work have filled them with wonder and gained their involuntary commendation. They have seen home relationships sanctified and refined by Christian love and their hearts have been strangely stirred with longings for such blessings.

The missionary has been the advance agent of civilization. The spirit of the Gospel and not the spirit of enterprise has transformed China. And now in recognition of this fact, to those hundreds of Christian centres scattered throughout

the land are the Chinese coming and pleading that, since by them China has been aroused from her long sleep, they shall *use* this Christian influence to succor her as she treads the unknown paths up to the position of an honored nation, respected by all the world.

HOW SHALL MISSIONARIES MEET THIS NEW REPONSIBILITY?

1. We should have a clear conception of the relationship between Christianity and our own government.

Side by side with the churches, Christian associations, colleges, hospitals, asylums, humane and philanthrophic institutions, are the saloons, brothels, gambling halls, race courses, with the divorce courts, strikes, trusts, and a perpetual line of schemes for defrauding and debasing men. The question arises in the unsophisticated mind whether Christianity has really done what is claimed for her by her adherents in the uplifting of mankind. How is it that these evil institutions still flourish and flaunt their defiance in the face of the church? Is she after all the root of modern progress? Does not this position rightfully belong to commerce and learning, law and invention?

Commerce and law are not necessarily selfish and evil, but it is a notorious fact that where they have been kept free from these stains it has been because of the restraining influence of the Gospel. They would have wrecked civilization and their own works many times over in their mad worship of power and the "almighty dollar" but for the leavening presence of Christianity.

The Church of Christ has not built fleets of merchantmen nor fleets of war vessels. Neither has she laid railroads or invented electric communication, but she has inspired men and guided these works into proper channels until she is moulding the world into one great brotherhood.

She has not dictated and enacted laws, but has demanded that those enacted by our legislative bodies shall be righteous and just to all men. She has not nominated men for public offices, but has required of those filling such offices a service for the welfare of the people. She has diffused knowledge and righteousness among the common people until evil doers are slow to disregard the demands for good government. By her arbitration has been established and the ban placed on war.

Christianity has built colleges, freed the press, encouraged original research, separated science from superstition and

crowned unselfish philanthropy. She has forever stood against lust and greed that would break hearts, desolate homes, destroy lives, ruin nations; aud while pitted against these spiritual hosts of wickedness, she has still had strength to transform the face of the earth by stupendous acts outrivalling the earthly miracles of the Divine Head of the church.

2. We should have a Clear Conception of what Christianity can do for China.

Without Christ China has been a failure. If any heathen nation could have succeeded, China would have done so. She fell heir to as high a code of ethics as perhaps has been produced by uninspired man. Yet her history has been one of steady decadence. Oppression, injustice, revolution, vice and crime comprise the major part.

It has not been dissimilar to other heathen nations which for nineteen hundred years Christianity has been transforming and elevating. Short as has been the time in which the Gospel has been preached in China, its success has been marked. It has transformed the individual lives of Chinese. It has elevated her women and established communities, whose morals, character and ambitions are above the level of their neighbors.

We can reasonably expect that it will affect this nation as a whole in like manner as it has influenced other nations. It has proven itself to be a virile enemy of treachery, deceit, immorality, and injustice in their entrenched positions within official circles. It will be so in China. It will deliver her from the chains of superstition, the enemy of all progress and reform. It will give wise leadership and wisdom to restrain the masses from disorganized rebellion and foolish riots.

It will steady the blind rush for things Western, it will make known the foundation and scope of a broad education and will aid her to keep clear of the multitudinous snares and pitfalls which line her path. It will develop a righteous public opinion, by which iniquity in high places can be overthrown, and will foster a national honor which shall command the respect of more advanced nations. Learning, commerce, dignified standards of government have never been upheld without a moral atmosphere, and morality has yet to be maintained apart from Christianity.

3. We should keep clear from entangling Commercial and Political Alliances.

In times past the Chinese have believed that the missionary

was an accredited agent of his government. They have viewed the religious propaganda as merely a blind. It was not surprising that they should hold this view when they saw the missionary's power with his consul and in the yamên. This mistaken idea has been a wall in the way of mission progress. It has led evil characters to flock about the church while the more honorable classes, whom we would win, have used it as an excuse to stand aside with righteous indignation.

Now that the better classes are more than ordinarily accessible to Christian influence, it behooves us to be still more careful. The name of the church is just as great a talisman as ever in the yamên, and the church members are finding out that with many officials not even the card of the foreigner is necessary to work the charm. The missionary is obliged to not only not use his influence with the officials in legal cases but also to restrain his adherents from using their connection with the church for like purposes.

At the present time the temptation to use this power over the yamên is coming to missionaries and Chinese Christians in a very subtle way. A great field for investment is opening up in China. If old custom is followed the making of an investment of any size means the spending of some money in the yamên. Especially is it necessary where complications arise and influence is needed. Since the name of the church is so potent in the yamên members are not slow to mention their connection. It expedites business and is cheaper.

The missionary likewise sees the opportunity for investing money in projects which are safe and may feel that his duty to his family warrants his so doing. It is a dangerous thing to do. Between peoples of so diverse customs as the foreigner and the Chinese it is impossible to avoid friction, and that is the thing that a missionary should seek to avoid. Investments mean money to collect and accounts to render. Where land is being bought there will be graves to move. There will be disputed titles and old claimants. Chinese neighbors must be considered and satisfied. Custom will support the claims of still farther removed but interested parties. The missionary will find his time being wasted by entangling complications. He will become irritated and perhaps arbitrarily brush away all minor claims without recognition.

But the Chinese are slow to forget. They will see a wide divergence between the missionary and his propaganda and

perhaps lose respect for both. On the other hand, the missionary will have less interest in, and love for, the Chinese whom he has come to convert and, more serious still, will lose his enthusiasm for mission work. He is taking the first steps on the path which has led to the wrecking of many a missionary career. No man can serve two masters. Our strength and enthusiasm should be spent in seizing the opportunity for winning China to Christ and we should not be dallying with things which are liable in the end to defeat the very aim of missionary activity.

4. We should strengthen our Educational Work.

The Chinese government has prepared a fine course of study, carrying the pupil from the first day in the primary department to the end of a finished college course. Buildings have been erected throughout the empire and filled with eager students. Did these things make schools, they assuredly would have splendid ones. Nevertheless, in the majority of cases they have come short of their high standard. The students are possessed with the idea that a superficial knowledge of English, arithmetic and geography comprises the sum total of a Western education. Too many of the teachers are more interested in the amount of their salary than in the character and reputation of their school. Even the directors have not yet freed themselves from the lust for spoils.

The Chinese gentry are painfully cognizant of these failings, and the result is that the mission schools are not wanting in applicants who are willing to pay for their education. They have lost the fear of Christian influence, nay more are beginning to dimly realize that without the moral atmosphere of Christianity it is impossible to maintain a high standard of education.

To fully utilize this opportunity our colleges should be well-manned with fully qualified foreign and Chinese teachers, with large grounds and sufficient buildings to meet the demands. The laboratory, gymnasium, museum, and classroom should be well equipped. Only such students should be admitted as are willing to obey the rules of the school and complete a prescribed course of study. The production of young men and women not only whose secular education is thorough but whose moral standing is above reproach, should be our concern. A school, the large per cent. of whose graduates are Christians, will not lose in reputation or popularity.

There is a diversity of opinion as to the advisability of mission day-schools. Teachers with proper qualifications are hard to find. The Chinese are themselves opening excellent modern schools. Parents are often unwilling to pay fees to missions for primary education. For such reasons some would surrender this field to the Chinese. The trouble is that too many missionaries have been content with opening day-schools after the ancient Chinese style and grafting in Scripture instruction. The standard has been too low and the mistake is becoming apparent.

A Christian day-school should have a modern graded course of study leading up to our higher schools. It should be presided over by a Christian teacher, who is not only familiar with the branches of study outlined in the course but who has been taught how to teach. The school-room should be well lighted and have a cement or other kind of floor raised well above the ground. The room should contain substantial desks and seats; a fireplace for winter; blackboards, wall maps, and charts.

The teacher should have a clock and grant regular recesses to the pupils for recreation and gymnastics. The missionary in charge should see that these outdoor moments are profitably spent, both watching the physical training and introducing healthful new games. It takes patient hard work to reach high standards, but unless that be the aim the opening of mission day-schools is questionable. The Church of Christ should lead, not follow, the Chinese in these matters.

5. Normal and Scientific Institutes can be profitably conducted.

One reason why so many of the Christian day-schools have been of the mediocre grade is the difficulty of procuring competent teachers. The Chinese are meeting with the same difficulty. The various mission bodies should set aside competent men, who would give from two to four months each year in conducting normal schools for teachers. The progressive Chinese would welcome such an opportunity and Christian influence would thereby be extended far beyond the confines of the mission circles. Western branches of study are not so difficult for them to master as the science of teaching.

Courses in chemistry, physics, electricity and other sciences have proven very popular wherever introduced. The work of Dr. Wilson in West China and Dr. Whitewright in Shantung can be instanced to demonstrate the value of such work as a missionary agency. It pays and pays well.

Where so much time cannot be given, an hour a day with a circle in class work, or weekly lectures, have been most profitable in results. A library can be opened, and a reading room, furnished with the best secular and Christian magazines, will draw the students. A suggested course of reading may be outlined and posted on the walls near the library shelves.

A very simple museum can be started anywhere. An endless variety of illustrations may be obtained from magazines, Perry pictures, etc. Mount these upon cards of uniform size. Label them in Chinese and catalogue them in files. Illustrated catalogues on almost every conceivable industry can be obtained for the postage, and the pictures from these may be likewise mounted and placed on exhibition. The stereopticon, stereoscope, and polyopticon will greatly add to the efficiency of such a museum. Mechanical toys, models of machinery, colored wall charts, etc., may be added according to the means at one's disposal.

Experiments along these lines in various parts of the empire have shown that the hitherto unopened door into the hearts of the literati can be readily opened and a powerful influence for righteousness exerted. And the best of it is that these same means for reaching those hitherto inaccessible classes only add to the efficiency of day-school work. They can be used with equal force in strengthening the Christians and in winning the masses.

6. Bible Institutes and Conferences, both Local and General, should be maintained for the strengthening of the Christians.

The points mentioned above have been looking toward meeting the conditions arising in China at this time when she is seeking to bring herself into line with other nations. The strengthening of the Chinese church is equally looking toward this end. It must be given a position of respect and dignity if Christian missions are to obtain a place of esteemed influence in this land.

The rank and file of the church are of the common classes. The majority of the Chinese ministry are also poorly educated. The whole is too dependent upon the beck and nod of the foreign missionary. The Christians have not developed independent thought and action. Hence there is very little attraction for the literary classes to join hands with them in a Christian fellowship. It would not be a fellowship.

The missionary has had to give much time to evangelistic labors, and little time has been left to develop the church. He has done a maximum amount of individual work and a minimum amount of executive directing. The congregation have been filled with spiritual bread week by week, but no opportunity has been afforded to develop spiritual muscle.

At the present moment there is a special necessity for more training, more guiding, more sending forth on the part of the missionary, and less pioneering, less dictating. More responsibility should be placed upon the Christians and greater liberty of action given them.

It has been surprising how readily they enter the spirit and bear their part of the burden of the church. Leaders arise who officer conventions with dignity. Christians readily adopt orderly methods in discussion of business. Great blessing and joy comes, as gathering together from the various stations they begin to realize the extent of the work and the privilege of fellowship with Christ in service.

Gathering the evangelists together in Bible institutes year by year has inspired them, the churches, and the missionary himself. We have been led into new fields of Biblical research as we have prepared lectures for this unusual audience. It has saved us from drifting into narrow channels. The evangelists have been taught how to preach, how to win men, how to study the Word of God, and how to maintain a close walk with God. Bible history, geography, literature, and the history of the Christian church have been presented to them in a way impossible to be gained through books. They go back to the little circles of Christians refreshed and full of zeal.

These institutes should be carried to the stations and adapted to the local needs, using the evangelists as lecturers and teachers, thus giving them an opportunity to impart in a simple manner what they have themselves received from the general institute. The Christians thus gathered together once or twice a year will be with patience led up to a position commanding the respect of their nation. In such ways will they be fitted to assume the responsibility of the future church of China.

7. We should earnestly advocate and work for Christian Union.

If the great church on earth lacks one thing more than another in making her conquest sure, it is *union;* union in

plan, union in action, union in spirit. How the Great Captain has been able to lead the disordered ranks of Christendom on to the victories already won, is beyond the ken of man. Assuredly nothing short of divine power could have done it. How great must be the joy that thrills His heart as, sitting on high, He witnesses the ever quickening movement on the part of His disciples toward the fulfillment of His last prayer!

The application of His methods and spirit to the redeeming of this land of Sinim is very vital to us and the extension of His kingdom. How can *three thousand missionaries* meet the arrogance of shallow reformers, the floods of atheism, the intellectual libertinism among *four hundred millions* except we be welded by the Spirit into one body in Christ? By no other means can one chase a thousand and two put ten thousand to flight. And yet how disjointed has been the history of China missions! A dozen societies have plunged into one inviting field, trampling upon each other, arousing discord and jealousy while great unoccupied fields were awaiting the conquest of a united church.

If we affect the new era in China to any great degree it will be done by a union of Christian forces. We are ceasing to emphasize points of difference which so long have divided us. It is time to begin the emphasizing of points of agreement, and, as rapidly as grace is received, plan for an equal distribution of stations. The numerous Christian schools should join hands and hearts and at proper educational centres raise up union colleges that will command the recognition of the Chinese government and be worthy of the cause of Christian missions. Let our medical men cease undertaking each independently to encompass the whole field of medical activity. By a union of the work and a specializing in chosen lines, fewer mistakes will be made and greater efficiency maintained. New missions should cease entering already occupied places and older missions should willingly act as base for any such who will press on into interior and neglected fields.

The Chinese soldiers are rapidly losing their former uncouth, irregular, heterogeneous ways and emerging into a modern, orderly, definite body. The church would do well to learn a lesson thereby. Come away from the old quarrels and divisions of a hoary past. Fall into the ranks befitting the leadership of Jesus Christ. Yield ourselves to the will of God and the domination of the Holy Spirit and we will win China for Christ.

Church Praise Department.

兄弟離別

和教士

一 和

上帝必照顧你 我可安慰 差遣保惠
師常常住心內 兄弟雖離別仍
兄弟隨處求主
終
然有陪伴得救主同行永無所變換
常有相近自然會眷念人只管固信
選
天父必照顧至終都照顧無所不知能頂有心襄助

二

上帝必照顧有雖主然帶遠必
聖仁先我處主都帶遠必
徒勝許們元解帥難步散顧
重不押仁陣帥難步散顧
任仁陣帥難步散顧

三

上一日一生帝必
耶前後夜皆常照
比的都照顧
乾坤應庶照顧
終地祐福顧
同壽居千萬歲

天至終都照顧無所不知能頂有心襄助
父必照顧
兄弟隨處求主
仍然會眷念
得救主同行永無所變換
常有相近自然會眷念人只管固信

你他主兄頂無
只自常弟有所
管然有隨心不
固會相處襄都
信眷近求助能
念

上帝必照顧你 我可安慰 差遣保惠
師常常住心內 兄弟雖離別仍
兄弟隨處求主
終
然有陪伴得救主同行永無所變換
常有相近自然會眷念人只管固信
選
天父必照顧至終都照顧無所不知能頂有心襄助

Pentatonic Music: Some Suggestions and Experiences.

BY REV. J. E. WALKER, SHAOWU.

IN sending you herewith an original pentatonic tune, I would like to add a few words of explanation.

(1). If I thought there was any necessary rivalry between pentatonic tunes and heptatonic ones, I would hardly wish to encourage the use of the former; but it seems to me that the difference between Chinese music and Western music is not limited to this difference in scales; and I look upon pentatonic tunes, constructed on Western models, as helpful in the introduction of Western music.

(2). Of course we ought to, and we do, persistently drill the pupils in our boarding-schools in the Western scale and the Western tunes; also, such institutions should be well-supplied with organs, at least "baby organs," and bright pupils be encouraged to practice on these.

(3). I never, if I can help it, sing with a Chinese audience without some sort of instrument to back up my voice and keep it true. The first time that I undertook to lead and train a Chinese audience, I secured the help of a double-reed cabinet organ; and then, with both stops out, I played the air with both hands in unison; and as there were several other missionaries with good, strong, true voices, the main volume of sound was right, both as to tune and *time*. This did not work an immediate revolution in the singing of that audience; but it did seem to be the *beginning* of better things.

(4). The pentatonic scale can afford only imperfect harmony; and if we are going to give our pupils and students thorough instruction in music, of course we must have the full scale. Playing the air, only, with both hands in unison, is good for tackling a raw audience; but playing the full harmony certainly helps to educate the ear of pupils to appreciate the half tones.

(5). These pentatonic tunes which we make, are offered as substitutes for tunes which are the pick of their kind in the West; some of them gems of the first water. Once I was

teaching two preachers, with better ears for music than the average, the tune known as "Portuguese Hymn," or "Adeste Fideles"; and when they called it hard, I tried a pentatonic tune (one of my own make), and they sang it quite correctly. But they said: "Yes, this is easier; but it doesn't sound so good as the other." One of our ablest men, who has a fairly good ear for music, was delighted with the tune "Sicily" or "Mariners," the first time he heard it; but he cannot sing it half right. Some of our advanced pupils, however, can sing it, so that it is good to hear.

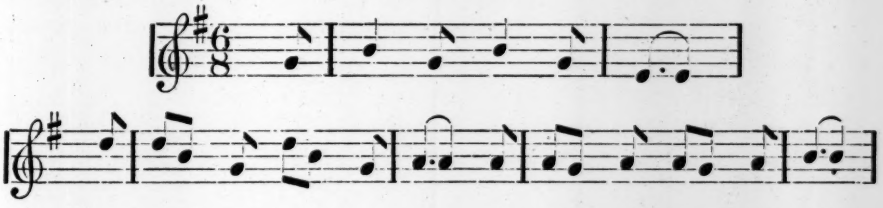
(6). In this field the Chinese have been left a good deal to themselves, and they have made some *changes* even in our pentatonic tunes. Thus in "Balerma" they sing the latter half of the first line the same as the latter half of the third line, and give the second word in the second line the same slur as the fourth word. In Lowell Mason's tune "Rockingham" they sing the second and fourth lines exactly alike, and in grand old "Sessions" they sing the first and second half of the first line the same; and they do likewise with the second line. In fact these modifications which we introduce into similar parts of a tune for variety, and which add much to the attractiveness of a tune with us, seem to be of no use to them.

(7). Have you observed the large use made of slurs, or ties, in Chinese music? These are needed as a compensation for the restrictions imposed by the paucity of the pentatonic scale. I think the slurs are what give "Sicily" such a charm to Chinese ears; and it was with this in mind that I constructed the accompanying tune on a plan which used slurs at regular intervals.

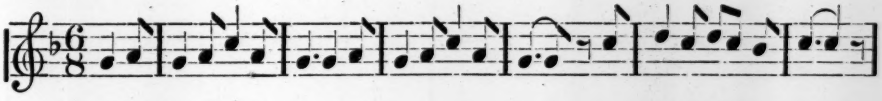
(8). My first attempt at a pentatonic tune for the Chinese was made over thirty years ago; and for myself, I do not think much of it as a tune; but it is much sung by our Christians; and up here they have *modified* it. They do not like to sing succeeding words on the same note. I have made, in all, about a score of pentatonic tunes, not all of them alike successful; but when recently I overheard one of our preachers sit down to a "baby organ" and play three of my tunes in succession, I felt that I had not blundered in making them.

The air of my first tune runs thus:—

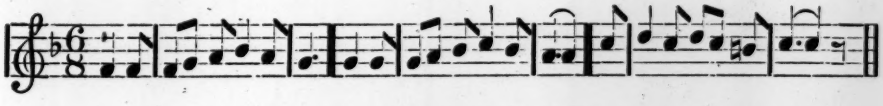
I will also venture to add some parts of this tune, as they are apt to sing it when left to themselves.



But perhaps the most striking case of a tune made over by the Chinese occurred at Foochow. The first time I heard it, I supposed that it was a Chinese tune. The first three lines run thus :—



But the pupil who played and sang it to us said he had learned it from a pupil in the school of another mission, who had been taught it by a young lady of that mission; and I append herewith the same three lines of what I take to be the original Western tune and words.



"Here we suffer grief and pain,
Here we meet to part again;
In heaven we'll part no more."

* Here 眞 神 with two even tones is more rhythmical than 上 帝, which would make six *ch'ü-sheng*.

Educational Department.

REV. A. S. MANN, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Problems of To-day.

BY REV. J. A. SILSBY.

THEY are different in many respects from those which confronted us twenty years ago. At that time the average mission boarding-school was just emerging from its old position of a free institution in which pupils received board, tuition, books and even clothes without cost to themselves or parents. They were indentured for a term of years, or until they were twenty-one, and in only a few schools was there a regular curriculum with a certificate of graduation at the end. The larger number of schools did not give a prominent place to the teaching of English. Many excluded it entirely from the course, and others gave two or three lessons a week or taught it only to a few who paid for it as an "extra." Chinese classics and religious books were the principal studies. Most schools furnished a fairly good drill in mathematical studies and there was given some instruction in geography and elementary science. There were a few colleges and high schools which were giving a pretty thorough education in Western learning, but they could be counted on the fingers of one hand.

In those days there was little competition from other schools. The schools which taught "Western learning" were almost all under mission control, and the missionary often spent only a small share of his time in superintendence.

At that time there was no National Educational Association, and while the School and Text-book Series Committee had made a good beginning in the publication of text-books, there was a great lack of suitable books, especially for the primary and intermediate schools.

And yet these schools did good work. They were greatly superior to the Chinese schools, and they educated many who

have been very useful as teachers and preachers, and many who are now occupying leading positions in the church, in our educational institutions and in the business world.

The financial problem was comparatively easy twenty years ago. The mission boards were willing to furnish the money needed for the support of students, and the expenses were comparatively small. Board cost about $1.50 Mex. a month. Clothing conld be furnished for less than a dollar a month. Buildings could be erected cheaply, and the furniture and apparatus cost comparatively little. Teachers could be employed for $10.00 a month. A few received more; many received less. There were plenty of graduates from boarding-schools who were glad to teach for $5.00 a month during the first year or two.

There is a great change in this respect. Board has doubled in cost and the cost of clothing is much more than doubled. Buildings and their equipment must be modern structures and well equipped with modern furniture and apparatus. Teachers are hard to get at double the price formerly paid, and many are receiving from $50.00 to $100.00 a month in Chinese schools. The books of each pupil cost probably ten times as much as twenty years ago, and a school of fifty pupils would require four or five times as large an appropriation as twenty years ago if it were not for the fact that the large majority of our pupils (at least in the boys' schools) now pay board and tuition and furnish their own books and clothes. The financial problem is thus made easier of solution, and the Chinese themselves are coming to our help with increasing contributions which enable us to look forward with confidence to the time when the financial burden will be very largely borne by them.

Schools must be kept up to a higher grade than before. There is a demand for thoroughly trained teachers, both English and Chinese, and the Chinese are taking an increasing interest in the teaching of their own language, using modern methods and trained teachers. They demand scientific instruction, and such branches as drawing and music and physical drill are found in the course of study marked out by the officials who have the educational interests of the Empire committed to them. Mission schools must meet these demands and must furnish as good a course of study as the best. We cannot furnish inferior instruction and expect our schools to retain the sons of our Christian Chinese—much less can we expect pupils from the non-Christian public. A Christian school should not only be

thoroughly Christian, but it should be thoroughly honest and should maintain a higher standard of educational excellence than the non-Christian school, just as a Christian carpenter ought to do better work than one who is not. Twenty years ago it was easy to have a better school than any which the Chinese could offer. This is no longer the case. There is competition on every side, and we must meet it. The government is taking up the cause of education, and it may be that before long our primary schools will be swallowed up by these government schools as in Japan. We must meet the new conditions and be ready to counteract the evil tendencies of schools where religion is entirely excluded from the daily course of instruction.

After all, the greatest problem with us who have charge of mission schools is the religious one. We want to give the very best education all along the line, but we want more than all to influence our pupils for Christ. If their education is given over to the service of the devil our schools will indeed be failures. The financial problem we can manage. The problem of preparing a first-class curriculum and even the problem of securing the necessary teachers is not such a difficult one as the problem of counteracting the worldly tendencies of the present age. I do not think that this is a greater problem than it was before. Twenty years ago it was comparatively easy to secure teachers and preachers from our schools, and nearly all our graduates joined the church before they left us. This does not necessarily mean that there was then a more decided religious influence exerted than at the present time. There was then comparatively little opportunity to secure employment outside the mission; for the pupils of that time were poorly educated in marketable branches. They served the mission often because they had no offers from other quarters. There were then and there are now exceptional men who make worldly gain a matter of secondary importance, but I believe that the moral stamina of the Chinese Christian worker of to-day is superior to that of the average twenty years ago and that the Christian influence of our schools is as decidedly Christian as before. There must be a better way than that of depending upon indigent students who are bound down by indentures to remain for a term of years in mission employ, or who "enter the priesthood for a piece of bread," and because they have not the ability to fill secular positions which offer large salaries.

After all, the problem is not such a difficult one. The manner of its solution is easily pointed out, but the working out of the problem is not so easy. If we who are in charge of mission schools were men of more power in prayer, and if our spirituality were greater and our earnestness and consecration more apparent, and if those who criticize and find fault and lament the degeneracy of the times, would help us by more earnest prayer and by coming into personal contact with our pupils, helping us in religious meetings and inviting our older pupils to go out with them now and then to share in some form of religious enterprise, much could be done without interfering with the regular duties of the student by those who are engaged in the more direct evangelistic work. The routine of school work is often a temptation to religious lethargy and the teacher needs the stimulating assistance of the evangelists, but there is very little stimulus to most men in fault-finding or pessimistic lamentation. It provokes, but not to love and good works. Most of those who are in charge of mission schools are men and women of earnest purpose and sincerely desirous, not only of maintaining a high standard of educational excellence, but also of influencing their pupils for Christ, and they ought to have the prayerful, loving sympathy and help of all their co-laborers in mission effort.

Conference on Girls' Schools at Mo-kan-shan.

July 26th.

IT is certainly very interesting to note how different are the questions now considered at a conference on girls' schools to the questions discussed fifteen years ago at the first meeting of the Educational Association.

Then workers discussed the difficulty of creating sentiment against foot-binding and of enforcing the rule against the practice in our schools, which is now no question at all. Some women, whose feet are hopelessly small from long years of binding, often buy large shoes and fill with cotton to hide their deformity, and in some localities bound feet are the reproach and large feet at a premium.

At a conference, some years ago, a Chinese pastor of wide experience and ability expressed himself as much concerned about the future of the girls then in our Mission boarding-

schools. Mothers-in-law, he said, would not want these large-footed, too much educated girls, and there was very little prospect of their all being able to find respectable employment where they might earn their living. These same girls are now so highly desired as daughters-in-law and wives that all are married, except two or three who steadfastly refused to be married, and positions in hospitals and schools are fairly thrust upon every educated young woman who is free to take a position.

Formerly hours and days were spent discussing whether we should or should not teach English, but there is no discussion on this question now. English must be taught, whether we will or no.

The question of school finances was the first taken up at the Mo-kan-shan Conference with Mrs. Mattox as leader, and it seemed evident from her remarks and the discussion which followed that the problem now is not so much *how* to get money for the running expenses of a school, for many parents are able and willing to pay well for the education of their daughters, but it is how the self-respecting poorer middle class girls are to receive the Christian education they ought to have without, in a way, losing that self-respect or being pauperized. At this juncture the very important question of industrial departments in our schools was brought up, but merely touched upon because there is such an appalling lack of workers in the girls' schools that those present had had neither time nor strength to put into practice their theories on this subject, and missionaries generally are tired of listening to the expounding of theories which are nothing but theories. The question is, "What have you seen and done and known" not "What do you think can be or ought to be done?"

Miss Ricketts read a paper on Union in educational work and how far it is practicable between different stations of the same mission or different missions in the same locality. It was shown that such union is desirable, and it is to be hoped that the two Presbyterian Missions in Hangchow may see the way clear to unite in carrying on one really good girls' school instead of the two now being carried on by the different missions, but it is not to be expected that such a union of forces would result in any economy of funds or workers, but that it would result in a much better quality of work, a school of better standing and the using of funds to better advantage.

The subject of Miss Lois Lyon's paper was, "Are our pupils really students?" or "Do they learn to think independently?"

and she ably set forth the comparative value of the different branches of study and the different methods of teaching, but it was very plain from the paper, and the discussion which followed, that both teachers and pupils are most wofully handicapped by this unwieldly antiquated system of Chinese hieroglyphics, which instead of being a means of communicating thought, is an effectual paralyzer of thought.

This might be discouraging, but we remember that the problems of fifteen years ago are so nearly solved that we spend no time on them now, and we are more than hopeful that this enemy of real progress will also melt away before the glance of the Lord and that perhaps in a nearer future than we think God will lead the Chinese people to adopt some alphabetic method of writing and printing. Then and not till then may it be expected that a Chinese pupil can give more than one thought to the subject matter of a book compared with the ten or twenty efforts necessary to become familiarized with the hieroglyphics in which the subject matter is hidden instead of being expressed.

Miss Rollestone gave a paper on the religious life in our schools, which she well said is the end and aim of all our effort.

She gave very helpful suggestions in regard to Christian Endeavor and kindred societies, and special mention was made of the blessed work God has given the evangelist, Miss Yü, of Soochow, to do in our schools where she has visited. The hope was expressed that from those now in the girls' schools of our missions there shall be raised up an army of workers who, filled with the Holy Spirit and love for perishing souls will, like Miss Yü, gladly go forth at the Lord's bidding to do or to suffer according to His blessed will.

Mr. Shoemaker, Miss Lindholm, Mrs. Millard, Dr. Lee, Mrs. Parker, Mr. Mattox, Dr. Hayes, Mr. Silsby, Miss Posey and others took part in the discussions, which made this conference most interesting and helpful.

It was specially encouraging to note the number of men who were present and took part in the discussions for there is no better way to "help those women" than to thus express the belief that the Christian education of the women and girls of the church is a very important department of the work of spreading the Gospel and one in which all are interested.

Miss Cogdal presided, and the conference was opened with prayer by Rev. Leighton Stewart and closed with prayer by Miss Silver.

Education in Chihli.

A RECENT issue of the *Nan-fang-pao* contains the following article, which we think will be of special interest to missionary educators throughout China and indeed to all who may be interested in the progress of education in this country:—

We give below the substance of a memorial by Viceroy Yuan Shih-kai, on the subject of schools and educational matters in Chihli. He states that soon after his arrival in the province in the 28th year of Kuang Hsu, he ordered the establishment of schools in the provincial capital and all the districts, besides the Educational Board, the university, normal, middle and primary schools in Tientsin. During the ensuing year the Minister of Education issued certain regulations which have since been properly put into operation. Owing to tact and good management the public are now familiar with modern education, and many schools are kept running at the private expense of gentry and merchants. The following is a return of all schools now open in Chihli :—

The Peiyang University.	
The High College at Paotingfu.	
The Peiyang Medical College.	
The Industrial High School.	
The Agricultural High School, Agricultural and Industrial Primary Schools	21
The Normal High Schools, Normal and other Training Schools ...	89
Middle Schools	27
Advanced Schools	182
Primary Schools	4,162
The Women's Normal School.	
Girls' Schools	40
Yamên Runners' Schools	18
The Strangers' School.	
The Tracing and Mathematics School.	
The Telegraph College.	

The number of students shown in the record is 86,653; those of the "Half-day" and "Half-night" schools not being included. The total number, including military and police students, amounts to 100,000. At the outset the new learning was strange to the people, though both officials and gentry regarded the modern schools with the same respect as that accorded the old system. Rumours were circulated to hinder the progress of modern education, but lecture halls, reading rooms, and other institutions have been established which have produced a marked change in public thought. Now that a special Educational Commissioner has been appointed, the memorialist recommends that in future all matters in connection with educational affairs be referred to him and he be consulted only in case of important business.

Apropos of the above memorial, an account of educational matters in Chihli, recently written by the Peking correspondent of the *Morning Post*, will be found of unusual interest. This correspondent wrote :—

"The educational results achieved by Yuan Shih-kai in Chihli province are almost as remarkable and important as the creation of the new army. The mere number of new schools is astonishing. In each of the 124 districts of the province there are already about twenty primary schools with thirty boys at each. In these schools only Chinese is taught, but in place of the old method of dinning long portions of abstruse classics into the memory of the boys, without explanation of meaning, an attempt is being made to give a more simple course of instruction in the reading and writing of practical Chinese.

Each district has also one low and one high grade elementary school with an average attendance of fifty boys in each who, in addition to the study of their language, are started in history, geography, arithmetic, and simple science. A middle school has been founded in each of the sixteen prefectural cities, where the study of English is begun, together with more advanced courses of science and mathematics. At Pao-ting-fu there is a provincial college where 320 students are given a still higher grade of education. Finally, there is the Peiyang University at Tientsin with 200 members, mainly students who had begun Western education before 1900, each of whom, besides general work, chooses a special subject, enters on a course of technical study, law, mining, or engineering, and also selects one European language in addition to English, already begun in the middle schools. As the system develops, other courses will be added. At present all advanced instruction is in English, but translations of important text-books are being made at the Kiangnan Arsenal, Shanghai, and some of these are already used. Altogether 86,000 boys and students are now being educated in Chihli province on modern lines.

Another striking feature is the degree of organisation shown. Primary schools are started by the local gentry and village elders ; elementary schools by the officials of the district, who raise the funds from the endowments of old temples and examination halls, and from duties on articles of local consumption. The teachers are trained in a normal college at Pao-ting-fu under Japanese instructors. In the higher schools the masters are, as a rule, ex-students of the old Tientsin University and Naval College, destroyed in 1900, while in the present university, outside the Chinese staff, there are seven foreigners headed by Dr. Tenney, an American, who was called in by Yuan Shih-kai after the Boxer rising to develop the new education. To him much of the successful organisation is due, but without the efficient provincial administration set up by the Viceroy his efforts could never have achieved such results.

The most striking and suggestive feature in the new schools is the attention given to developing national and military sentiment. Physical training is an important part of the curriculum. In the lower schools there is simple drill; in the higher colleges the students wear uniform and are given manual exercises with the rifle

and put through military evolutions. The new text-books now being put into their hands are very striking in the ideas they inculcate. They impress on the youth of China the duty of developing the power of their country; they show that military weakness has brought bitter humiliations in the past; they preach the doctrine that the ease and life of individuals must be readily sacrificed to national interests; they draw a telling comparison between the military power of the nations of the West and the feeble condition of China; and they point out how Prussia and Japan, once small and weak, have risen to security and power through the self-denying patriotism of their peoples.

Another interesting point is that not only is all teaching free, but in the higher schools the students are boarded and clothed at public expense, thus opening the new education to the poorest families. However, it is probable that this practice will be done away with before long, as popular keenness for the new learning needs no incentive.

It is, of course, necessary to realise that the system is not yet in full working order.

In the first place the teaching is still of poor quality in many schools; time is necessary to develop an efficient supply of teachers, and as many of the students have received little modern education in the past the work in the higher colleges is still, to a large extent, preparatory. Several years will be required to get the different parts of the system adjusted, and for some time each grade has to scrape along with temporary arrangements. When the organisation is complete, boys will be passed up from grade to grade by a definite course of examinations. At present nearly three years must elapse before any students will be fit to graduate from the University. Outside the regular school system the Viceroy has also established, mainly under Japanese direction, academies for military and political officers, and agricultural, medical, and veterinary colleges.

The members of the foreign staff at the University speak most highly of the Chinese student's industry and eagerness to learn. In subjects like mathematics and science he shows striking intelligence; in every department his memory is astounding, but at present he shows little inclination for, or power of, independent thinking. He trusts to learning by heart rather than by comprehension.

However the most serious tendency is a disregard for thoroughness, a desire to "rush" education, to rest content with superficial results; a spirit bred by the same causes as his eagerness for the new education. Many of the students have toiled through the classical course, and they are unwilling to settle down to another long period of study. In their eyes education is to be sought as an avenue to official position. Their wish, therefore, is to hurry through the course as rapidly as possible. This spirit is encouraged by some of the Chinese and Japanese intructors for personal ends, and also by some of the members of the Educational Bureau, who, after a short stay in Japan, imagine themselves masters of all Western learning. It remains to be seen if their confidence in their infallibility will be justified, or if, in their impatience, they wreck the development which they are anxious to promote.

Correspondence.

MISSIONARY HOME AT HANKOW.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you please announce in the RECORDER that the Executive Committee of the Hunan Missionary Association has appointed several representatives as members of a committee to be formed by them upon conference with Mission Societies in other provinces having missionaries or business passing through Hankow. The purpose of the committee is to secure in Hankow a missionary home and business agency. All persons interested are requested to correspond promptly with Rev. J. A. O. Gotteberg, Chang-sha, Hunan.

Yours sincerely,

GEO. L. GELWICKS,
Secretary Executive Committee.

Hengchow, Hunan, August 20th, 1906.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: While reading the address delivered by Dr. A. J. Brown on behalf of the Missionary Boards at the banquet to the Chinese Commissioners in New York on February 2nd, I came across this sentence:—"We recall with pleasure that when His Excellency Viceroy Tuan Fang was Governor of Hunan, he visited a mission school, watched a game of foot-ball, and kicked the ball himself." As I have taken part in that game of foot-ball, I now presume to make a little correction in this statement. In 1904 H. E. Tuan Fang was Acting Viceroy of Hupeh and Hunan. On Commencement Day of that year he was requested by the President of Boone College, Rev. J. Jackson, to preside over the exercise. It was after the exercises when he went to the play-ground, where he watched a game of foot-ball and where he kicked the ball himself. If H. E. Tuan Fang had been Governor of Hunan at that time, Boone College would have been thought of as a mission school in Chang-sha. But she is in Wuchang, and she has been there for thirty-five years. Wishing to give accuracy to this incident, and at the same time to do justice to my alma mater, I now request you to insert this note in the next number of your valuable magazine.

I am, Sir,

Yours truly,

T. L. TSEN.

NGANKIN, *August 14, 1906.*

SELF-DEPENDENCE IN THE NATIVE CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The enclosed translation appeared as a leading article in one of the Chinese daily papers published in Shanghai, and is entitled, "The Independent Church of Jesus." The publishing of such an article in a Chinese daily, marks a distinct advance in the progress of Christianity in China, as it acknowledges frankly that no power of man can hinder the flow of the "Hundred streams that flow eastward," i.e., the Christian church.

The tone of the article is such that no foreign missionary will, I think, take exception to it. The offensive references and veiled insult that marred the "Trumpet Call to Independence," which was scattered broadcast at Chinese New Year, do not appear in this, and the object and purpose of this organization is given in kindlier words.

A careful reading of the article will, I think, dispel the illusion that this organization is only an *Association* and not a *Church*. The fact that they are establishing branch *Chapels*, effectually disposes of the argument that it is a movement similar to the *Christian Endeavor* or *Epworth League*.

Personally, I wish the movement every success, even if it means the separation from our Missions of many valued church members. Our desire would be rather to see independence grow up *in* the churches of China; but it may be that the dry rot of dependence on the foreigner has become so deeply rooted in our churches that only a movement such as this will arrest it.

The lesson we should learn from this article is plain, i.e., let the native Christians manage church affairs themselves and avoid keeping them too long in leading-strings.

I am, Sir,

Yours truly,

J. G. CORMACK.

London Mission, Shanghai,
August 22nd, 1906.

THE INDEPENDENT CHURCH OF JESUS.

The Independent Church of Jesus (or as some have chosen to call it, "The Chinese Independent Association)," begun by Mr. Ü Kueh-chen, of Ningpo, and others, has now decided to begin branch chapels in the following places in Shanghai district:—*Ming-hong*, *Ma-chiao*, *Chong-si-woo*, and in the Feng-hsien district—*Nan-chiao*, *Su-li-chiao*, and *Tshing-ts'en-kang*, and they have memorialized the Shanghai Taotai to instruct the local officials to grant protection to these. The Taotai has already notified the Prefect and District Magistrate as follows:—

"In examining the former cases of religious riots I have found that want of harmony between church and people has always arisen from each harbouring mutual distrust and jealousy. The said pastor and members of this Independent Church make it clear that their chief aim is to avoid this division between church and people, and have chosen peace and harmony as their leading principle. If lawsuits should arise and the cases be brought up before the Magistrate, they only ask that the rights and wrongs of the case be considered, and that the decision as to which is straight and which is crooked be given accordingly, and thus distrust and suspicion will be dispelled, the public interest will be helped, and the good arising therefrom will not be small.

"The memorial has been accepted and a proclamation in accordance granted, while the officials also have been instructed to put out similar proclamations."

1. In detailing the progress of the Christian religion in China, it is now like a hundred streams flowing eastward, which cannot again be hindered or stopped by the strength of man.

We ought to look upon the Christian religion as one of the chief religions of the world, and therefore we need not retain any alarming thoughts about it, neither ought we to consider means to hinder it. But in regard to Westerners going into the inland places to propagate the religion, this is truly not so advantageous as for Chinese themselves to carry on missionary propaganda. They will not cause the suspicions that arise from a foreign accent and a strange dress, as they will have the customs and manners of their fellow-countrymen. Ordinarily they will not arouse distrust and suspicion, thus the occasions of trouble arising will be very rare.

2. Again, if the missionary propaganda is carried on by Chinese, then the people of the land will not make distinctions between those who have entered the church and those

who have not; for if they are not regarded as relations they will at least be regarded as neighbours. In case of meeting any difficulty by retaining a little of the spirit of fairness, will it not be possible to avoid having a "right and left-handed" distinction, or the appearance of a favouritism which wrongly listens to only one side of the story and does not clearly understand the beginning and end of the thing. Would not this be a decided benefit?

3. Moreover, if the missionary is a Chinese, he has lived under the same sky and been supported by the same ground and thus will be regarded as a fellow countryman. Then supposing there is any cause of trouble, it will not involve us with other nations which may bring loss of land and power and the paying of indemnities, even to the great injury of international relationship and the stirring up of national feeling. Such things will not again be seen.

People who understand the times and are saddened by the many difficulties of the government, wish to prepare before the rain has fallen and avoid after-trouble. To rectify the root and purify the source is the reason for the establishment of the Independent Church, and there should therefore be no delay.

The name and aim of this Association have already been made known, but it is repeated below.

NAME.—The Association is composed of the Chinese members of the Christian church who are saddened by the church lawsuits and grieved by trouble from outside encroachments, and who are endeavouring to plan a scheme of deliverance.

All having thoughts of love to their country and their church and with a spirit of independence, have decided to call the Association "The Chinese Independent Church of Jesus."

PURPOSE.—This Association, having chosen the name "Independent," in everything is to be free from dependence on foreign help, to assist in the avoidance of lawsuits, to make known the aim of the church, to bring the people into harmony, and trusting only to fair methods attempt to enlighten the people and to preserve the fair name of the church and the glory of the nation. This is its motive.

The members of the different churches should be without divisions and without local narrowness, and should take occasion to unite with one mind and stir up the spirit of independence and lay a strong self-supporting foundation.

Formerly the Fukien daily paper, in discussing the beginning of the Association in Shanghai, with earnest words pointed out the necessity for such an Association, and moreover gave reasons why the officials should protect this Association.

These articles deeply stirred the hearts of the people, and some of the more important sentences are given below:—

"Presuming on the power gained after the Tientsin case, they (i.e., the R.C.) slowly pushed open the door, until at last the government granted permission to the Pope of the Romish church to appoint a head of the church in China, who should have power to act in disputes between the church and people, and this man was given equal rank with a viceroy. The priests of the said church, taking advantage of this, presumed to act in an improper manner and continually opposed and resisted the local officials. Being thus led, the church members presumed on this power and became more overbearing, and the Protestant church was also involved in trouble through this action of the Romish church. Others, then, influenced by this were led to copy them, until the church was involved in great calamity and the class of church followers became much more depraved. During the past ten odd years there have not been two or three sincere ones in every ten who have entered the church really desirous of understanding the truth and wishing to lead a conscientious life, having sincerely repented of evil and turned to good. The rest were simply depending on the church's power to escape from justice, pretending to walk this road in order to accomplish their own selfish designs, saying: 'The government is unable to manage things properly.' But this last, whether spoken by the foreigners or church people, we cannot say."

According to this very strongly worded paragraph, it is plain that hypocritical church members presume on the power of foreigners and bring calamity on their country; hence the propriety and necessity of establishing this Independent Church cannot be gainsaid. The same article goes on to say: "When the officials, civil and military, see in their own jurisdictions an Independent Church of Jesus (i.e., free from foreign control), they will certainly use their

power to protect it and assist it to peacefully carry on the propaganda, and then those desiring to believe will feel at liberty to do so. Thus all the places in our land where there are Christian churches ought to turn and copy the pattern and strive to be independent, so that all those false church members who are only members for gain, will be unable to accomplish their selfish schemes and the disputes between church and people will certainly vanish and as a matter of course disappear."

Supposing the local officials do not use their power to protect the church, or are unskilful in their rule, so that the Independent Church has difficulties on every hand and is hampered above and below and unable to turn to Western Powers for protection, then it will be difficult perhaps to put into words the calamities the church must endure. According to this the Independent Church should be protected, for it can be seen how many advantages it will bring.

The writer, who has collected the foregoing, would dare to add one word more. "The plan is not an empty one, but it awaits that men should carry it out."

The establishment of the Independent church being accomplished, church and people will be naturally at peace, and each place will be enjoying happiness.

But if men are not found who can carry it out, then the most beautiful schemes on the contrary, may bring forth most evil fruit. This ought to be diligently laid to heart by both the people and the church and also by the gentry and officials.

Our Book Table.

西醫知新部. Edited by John E. Kuhne, M.B. Price 10 cents. Published monthly.

As indicated in his letter to us, this paper is meant to be a "help to those who were our pupils some ten years ago and who are unable to buy many new books." We must welcome this attempt by Dr. Kuhne to supply the needs of Chinese medical students and to help them to keep abreast of the times in the matter of new clinical methods. He labours under the distinct disadvantage of not having a foreign press at hand, with the result that although the blocks are fairly well and clearly cut, the whole get up of the book is primitive and uninviting.

There can be no doubt that a work such as this is most desirable, and the day cannot be far distant when a Chinese medical journal will be a necessity; till then our best wishes go with Dr. Kuhne in thus trying to meet a need.

In the writer's opinion the right way to begin such a journal is to have several pages of the Medical Missionary Journal printed in Chinese with just such articles as Dr. Kuhne has given in these two numbers of 西醫知新部 or it might be printed as an enclosure with the Medical Missionary Journal, so that the majority, at least, of the students connected with our missions might be stimulated to keep up their studies by these monthly articles. Later on we may hope that a Chinese medical journal will arise, conducted and edited by the men who have now been trained in our hospitals and colleges. It is, however, too much to expect that busy medical missionaries will be able for more than an occasional article, and we cannot but admire Dr. Kuhne's brave attempt to do this single-handed.

The Chinese of these two numbers is excellent, though, unfortunately, Dr. Kuhne uses some awkward transliterations which might be dropped, and pure Chinese equivalents used.

J. G. C.

"The Representative Men of the Bible," 2 vols. "The Representative Men of the New Testament," 1 vol. By G. Matheson, D.D.

To many the name of Dr. Matheson is familiar from his devotional books, such as "My Aspirations," "Moments on the Mount," "Voices of the Spirit."

But Dr. Matheson's authorship extends into other fields than that of devotional literature. In the field of theology he has published "The Spiritual Development of St. Paul," "The Growth of the Spirit of Christianity" and others; in that of Christian apologetics we find, "Can the Old Faith live with the New," and "The Psalmist and Scientist." Now in his latest works he has entered the field of Biblical exposition, for exposition it may be called, and that of the richest kind. A few years ago in this field of exposition he gave us "Studies of the Portrait of Christ" and has just issued this set of "Representative Men."

Dr. Matheson has been a prolific writer, but with all his abundance of writing he gives nothing paltry or commonplace.

Dr. Matheson is sixty-four years of age, so we may consider that in these latest volumes he is giving us his maturest thought after years of searching into the mind of the Spirit of the Bible.

It may not be generally known that since his twentieth year the writer of so much literature has been practically blind. But his want of natural eyesight has been no loss to him. His spiritual eyesight seems to be most wonderfully developed. He sees beyond the commonplace surroundings and incidents of those Bible men into the plan and idea of their lives which made them representative, which made them not men of an age, of a nation, but cosmopolitan. The lives of those men are being lived in our midst to-day. That is the seeing we need as we read the Bible, and Dr. Matheson has supplied us with the method.

I have often been troubled how to teach the Old Testament to a class of Chinese students. I have been dissatisfied with the ordinary way of teaching Old Testament biography or narrative. I never could see what interest it would be to the Chinese student, nor what gain would accrue to him by narrating the stories of Adam, of Abel, of Noah, of Abraham and others as past events and as men of a time. We know quite well that the stories are traditions with little historical basis. Of course we can draw lessons from the stories and the incidents of men's lives. So could we from any other book. But we want to make the Bible real to the Chinese and seek to lead them to take a living interest in its narratives. Dr. Matheson in these books of his has opened up—to me at least—the line of study and has given the clue to find out the meaning of those men's lives. As he says in his preface: "By 'The Representative Men of the Bible' I mean the men of the Bible who represent phases of humanity, irrespective of place and time. If there be a revelation, it is through them, in the last result, that the revelation must come." "Their voice, which originally was local and national has, in course of the years, become cosmopolitan and universal." "It is where the case of Enoch ceases to be special that his figure becomes to me a revelation; for it is then I appropriate his story as something possible for *me*." "A revelation from God is not a statement of what

men *once* did ; it is a statement of what men may always do. *There* lies the power of the Bible."

So following along these lines Dr. Matheson gives us such studies as: Adam the child, Abel the undeveloped, Enoch the immortal, Noah the renewer, Abraham the Cosmopolitan, etc.

After studying these books I look forward with interest to the future teaching of Old Testament narratives and characters to native students. I hope these books may become widely known and read by missionary teachers and pastors. I feel certain the preaching from the Old Testament would be along a different line from the usual.

Here is a work for our "Christian Literature Society" translators. Let them give these books of Dr. Matheson's in easy Wên-li or good Mandarin.

TERI.

ACKNOWLEDGMENTS.

Journal of the North China Branch of the Royal Asiatic Society for the year 1906. Vol. XXXVII. Contents: The Jewish Monument at Kai-feng-fu, Ancient Tibet and its Frontages, Notes on Chinese Banking System in Shanghai. Notes on Chinese Law and Practice preceding Revision, Chinese Children's Games, etc. A fuller notice will appear in next issue.

MacMillan and Company's Books.

A Public School French Primer, comprising Reader, Grammar, and Exercises. With a chapter on French sounds and lists of words for practice in pronunciation and spelling. By Otto Siepmann, Head of the Language Department at Clifton College; and Eugène Pellissier, Professeur Agrégé au Lycée du Havre, etc. Price 3/6.

A school Geometry. Parts I and II. With an introductory course of experimental and practical work. By H. S. Hall, M.A., and F. H. Stevens, M.A.

Part I. Lines and Angles, Rectilinear Figures.

Part II. Areas of Rectilinear Figures. Price 2/6.

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented :—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lunching.

Guizot's Civilization in Europe. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

Shansi Imperial University List:—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Systematic Theology. By Dr. H. C. DuBose. (Very extensive.)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited.

Editorial Comment.

H. I. M. Kwang Hsu.

WE gave as a frontispiece to our last issue a picture of Her Majesty the Empress-Dowager. It is particularly appropriate that this month we give a portrait of His Imperial Majesty Kwang Hsu, his thirty-fourth birthday having been celebrated in the course of the past month. In spite of the meagre knowledge we have of the Emperor's life and character, the general impression seems to be that he is a weakling. Possibly, however, a careful study of the little we do know will not only make us sympathise with the trials he has had to endure, but will rouse our admiration for what individuality he has shown. During the lifetime of his father and the Eastern Empress his life may have been comparatively happy, but since the strong-willed Empress-Dowager took charge of himself and his ministers, imprisoning the former and degrading the latter, when they exhibited any signs of progressive tendencies, he must have had anything but a joyous existence. According to the immortal poet, it was Henry IV. who sighed to taste the joys of unvexed slumbers, since so "uneasy lies the head that wears a crown." A crown loses its significance when the Empress-Dowager is at the head of affairs. But it is a satisfaction to know that the Emperor suffered considerable uneasiness, not so much because of himself, but because of the sorrows and disasters that had been brought upon his unhappy country. He is reported

to have said to one of the reformers who had assisted him with valuable advice:

"I have been accused of being rash and precipitate and of attempting great political changes without due consideration. This is an entire mistake. I have thought over the condition of my country with great seriousness for several years Plan after plan has come before my mind, but each one I was afraid to put into action, lest I should make some blunder that would bring sorrow upon my empire. In the meantime China is being dismembered. . . . Whilst I am waiting and considering, my country is falling to pieces, and now, when I attempt heroic measures, I am accused of rashness. Shall I wait till China has slipped from my hands and I am left a crownless king?"

* * *

The Emperor and Reform.

No doubt he wanted to do too much at once, and we can only regret the lack of wise and strong advisers. But when we think of the reform decrees during the time the Empress-Dowager allowed him a free hand—how the Emperor evidently felt the necessity of encouraging art, science, modern agriculture, etc., of abolishing the Wen-chang essay as a prominent part of examinations, of establishing a university in Peking, how he had ideas with regard to railways and military matters and thought of the rewards he would have liked to offer to inventors—we can only express our thankfulness that he was not only uneasy at the troubles of his country, but anxiously earnest for its best development. It is interesting to note how much the Empress-Dowager is now in political sympathy with the Emperor's ideas; and also, in connection with this last consideration, to note the interest taken by the people in the Emperor. Every year sees a more hearty celebration of the Imperial birthday.

* * *

The New China.

THIS is only one of many indications of the awakening of the minds of the people. Their more openly expressed interest in their emperor shows a more intelligent patriotism. There have been further indications this month of the change in the thought of the people. An attempt has recently been made by certain enlightened censors and members of the Hanlin Academy in Peking to obtain the Imperial sanction for the introduction of the Solar Calendar in place of the Lunar now in force. We have heard of a monster petition signed by the teachers and nearly 90,000 students and scholars of the new schools and colleges, government as well as private, in the province of Chihli. This was handed to Duke Tsai Tseh as representing the lately returned travelling commission from abroad. "In the document," says the *North-China Daily News*, "the petitioners pray the Travelling Commissioners to urge upon the Throne the importance of granting a constitution and parliamentary representation to the country; the revision of official ranks and powers; the drastic reform of the criminal laws and judicature; the simplification of the style and form of the written language; and last but not

least, the promulgation of a law compelling the study in schools and the universal use of but one language for China, by which of course is meant the Mandarin language, or 'Kuan hua.'" As we read in the opening sentences of an essay written by a Chinese student, "China is awaking. The Titan of the Orient is moving. The Dragon of Cathay wakes from his long slumber, sneezes, yawns, shakes his sides, and the whole Asiatic hillside undergoes convulsion and commotion." Such changes are all the more significant at this time when the eyes of the civilized world are turned to the momentous events occurring in Russia. We trust that this revolution of ideas in China will not be accompanied by any catastrophic upheaval.

* * *

Missionaries and New Conditions.

NOT only are there political changes, but economic changes also, for the air seems full of railway and mining developments. Then there is also a distinct change in the ecclesiastical situation. As many problems arise from this we have printed in this issue Dr. Osgood's earnest and eloquent introduction of an important subject, "How can we meet the changed conditions now coming into ascendancy in China?" In our next issue we hope to print an article going more particularly into the missionary's personal relations to the Chinese under these new conditions. The new missionary, as he comes to China—arriving in a time of transformation—feels that he is coming at a time when history is being made. Whilst he rejoices in the inspiration that comes from these new privileges and responsibilities, it is only right to warn him that he is going to have a much harder time than his predecessors. He cannot presume on being a foreigner; the Chinese helper knows that along certain lines he knows as much as the young foreigner in church matters. And he has got to be specially careful, because a number of our partially enlightened and more sensitive native brethren are evidently watching for insults and think they see haughty discourtesy where no such attitude is even dreamed of. If he has but recently arrived he will be all the more careful in studying these new conditions and fresh problems, so that, when he is ready to preach, his message, by its wisdom and winsomeness, will find its point of contact with these new movements and will fall upon unoffended ears.

* * *

Seekers after God.

THOSE of our readers who felt specially interested in the lines of thought suggested by Bishop Graves in his article on *Chinese Christianity*, published in our June issue, will find further food for thought in Mr. Genähr's article in this number on "Seekers after God among the Chinese." Mr. Genähr has made a careful study for a number of years of the religious

sects in China. As he himself explains, these religious communities or secret sects are not the same as the secret societies. Unlike the latter, which owe their origin to hatred of foreign rule and home oppression, the religious sects, to a certain extent, owe their existence to a desire to know the Infinite and the Eternal. As we expressed in our Editorial Comment then, it may be questioned whether there is not among the Chinese far more depth and warmth of emotion, and hence a possibility of arousing greater devotion, than appears on the surface. We feel that the Chinese religious longings, in spite of mixed motives and earthly tendencies, are deeply rooted; and if the anxious ones do not succeed in finding satisfaction in the religions of the country, they may readily become members of the vegetarian and other sects. Dr. Arthur Smith, in his *Rex Christus*, referring to the fact that some missionaries regard the prevalence of these sects as of great assistance in the introduction of Christianity, while others have found them, for the most part, an obstruction, points out that there has never been any general movement among them toward Christianity, yet such an event is not impossible though perhaps not probable.

* * *

Aged Converts in China.

WOULD it not be possible to get from workers in different parts of the empire some facts along this line? We think also that a useful census might be made as to the number of old people in China who have become Christians. About thirteen years ago Dr. Ashmore wrote with regard to the Gospel being not only a Gospel for young people but an old people's Gospel as well, and mentioned how, since the Baptist Mission was started at Swatow there had been baptized into its membership 1,670 persons. Of these, nearly half were baptized after they were fifty, and no less than 361 after they were sixty years old! He gave a list of the ages of the latter, as they were entered in the church record, and the table is an impressive one. There is a wonderful array of seventies; no less than ninety-eight having been baptized after they had passed their three-score and ten. And there were four above eighty years of age. This is as it should be. As life advances our problems, as well as those of the Chinese, will find solution along spiritual lines.

* * *

Aged Seekers in India.

IT would make an interesting comparison to study the seekers of China and the old men of India. In one of Dr. Chamberlain's experiences he speaks of a venerable, grey-haired Brahmin, whose circumambulations, prostrations, and devotions attracted his attention.

"Oh, Sir," said the Brahmin in a tone of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it, but each effort that I make is as

unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have been in vain. Alas, I know not how my desire can be accomplished."

After giving an account of what he had done in his endeavours to get clear of the burden of sin, and how the Ganges washed away the foulness of his skin, but not the foulness from his soul; how he had spent his life in pilgrimages and penances and desert wanderings in the fruitless search for relief, he said:—

"And now my life is almost gone; my hair is thin and white; my eyes are dim, my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden of sin and be at peace? Our Vedas have not shown me how."

We have been all the more interested in the subject, as there is continually coming up a contrast between the religions of the East and the West. One well-known lecturer, returning to America from a sojourn in India, spoke of the waning sense of religion and a failing sense of God in the West. There was no evidence that religion was the chief concern. Whereas in India the scenes that met the eye of the open-minded observer filled one with the conviction that to worship is, for man, as normal as to breathe, and that modern Protestantism in Europe and America is not equal with the East in the satisfaction of the popular instinct with relation to God. Of course there are other aspects of the question that ought to be noted in making such a comparison, *e.g.*, the nature and object of the worship and the influence exerted by religion on the life of the dweller in the East or the West.

* * *

Death of Dr. Moir Duncan.

NEWS has just been received of the lamented death of the Rev. M. B. Duncan, LL.D., principal of the Shansi Imperial University, which happened on the 5th instant. Dr. Duncan passed away peacefully in a temple secluded in the high hills of the Dragon mountain and surrounded by the pure pines that cover the heights. He and his family had retreated to this quiet spot, about fifteen miles from Taiyuan, in the hopes that the purity of the air and the aroma of the pines would restore him to health. Though his days were prolonged here, yet no air, however fresh and pure; no human skill, however deft, could restore vitality and health to a constitution ravaged by tuberculosis. The first symptom of the disease appeared last November. Dr. Duncan has not been able to do any active work since then. It is hard to think of that busy brain and body full of energy and overflowing with vitality lying still in death to-day. Shansi has suffered an irreparable loss, and China has lost the service of one of the most capable foreigners that have ever entered her borders. A fuller account of Dr. Duncan's life

and appreciation of his work will appear next month.

* * *

Dr. A. Smith's Wider Sphere.

Our readers will be very glad to learn that the American Board of Commissioners for Foreign Missions has relieved Rev. Dr. A. H. Smith from his more local work and considers him as a "missionary to China at large." We understand that it is left to himself, in consultation with the North China Mission (with which he will be associated) to determine upon where he will reside, to accomplish this larger work on which he is entering. The small band of those who have been released by their Societies for literary work will welcome the help which Dr. Smith may be able to give in their special departments, whilst workers up and down China who had the pleasure of meeting Dr. Smith in the itinerary he took before going home, will recognise that he has special gifts for tackling larger questions. Everyone will wish Dr. Smith Godspeed and afford him hearty co-operation in the new work he now undertakes.

* * *

News and Views.

As no information (except such as is supplied in the Educational Department) has reached us of the subjects of discussion or the views expressed at the various health-resort conferences, we have given most of the space in our Missionary News department to the first instalment of Mr. Webster's illuminating "Side-lights from Manchuria," and to reports of the Baptist and Y. M. C. A. Conferences. With regard to the former our readers will join in thankful recognition of this fresh indication of the disposition towards unity, a condition which the Psalmist describes as "good and pleasant" for those who dwell together.

* * *

Lienchou Claims.

In the same department will be found particulars of the settlement of the Lienchou claims. We understand that the amount paid for compensation is exactly what was asked for, the Chinese authorities taking no exception to the amount. It was handed to the Consul-General in Canton in full on the 13th July, 1906. Until a short time ago our friends in Canton supposed the settlement here would be the final settlement. Recently, however, a cablegram was received by the Consul-General from the State Department in Washington, directing that in settling claims for property compensation, the right must be reserved to make claims for indemnity for loss of life. We wait with considerable interest the explanation of the cablegram. Whilst the Presbyterian Board voted that it would not claim indemnity for the lives of those who had been killed, it may be that the home government have objections to American citizens foregoing their rights. The subject is a complicated one, and will be reverted to later.

Missionary News.

Personals.

The Rev. William H. Lacy, of the Methodist Publishing House in China, was honored with the degree of Doctor of Divinity at the recent commencement of his Alma Mater, the North Western University. In conferring this degree the president said the University had been honored in the distinguished services Dr. Lacy had rendered the church during his eighteen years of service in China.

On this same day, the twenty-fifth anniversary of Dr. Lacy's graduation, his son, Walter Nind Lacy, was graduated with the degree of Bachelor of Science from the Ohio Wesleyan University. His high scholarship there and his services as assistant instructor in the department of Natural Sciences have secured for him a Greenleaf Aid Scholarship at Harvard University, where he expects to spend two or three years in post-graduate studies in preparation for educational work in China. Dr. Lacy has three other sons at Ohio Wesleyan University, two of whom have already enrolled themselves among the Student Volunteers for Foreign Missions.

It is with heartfelt sorrow we record the death of Mrs. Beebe (wife of Dr. Beebe of Nanking) at her home in Meadville, Pennsylvania. She left China two years ago, suffering from consumption. We extend our deepest sympathy to Dr. Beebe and family. It is our hope to print an In Memoriam notice in our next issue.

Sad News from Canton.

A month ago a gloom was cast over our mission community through the sad death of Dr. Macdonald, of the Wesleyan Mission. He was shot by pirates while travelling on the West River. On August 16th we suffered another loss. Dr. Joseph Ings, who came out at the close of last year with his young wife under the New Zealand Presbyterian Mission, was taken away. The cause of death was dysentery. With a fine physique, a warm heart, a splendid medical training and a love for the Chinese, we had hoped a long and useful career in our midst was before him. He was a student under the Edinburgh Medical Mission Society and graduated last year. He was born in Dunedin, New Zealand, where his parents still reside. About eight years ago he visited China with Rev. Alex. Don, and while staying with Dr. Kerr at Canton he determined that he would follow in the footsteps of that beloved physician. Now he is taken from us and from the Chinese in the very beginning of his career, and his body rests within a few paces of Dr. Kerr's grave. It is difficult for us to understand, but we believe that just as Dr. Kerr's life was rounded off and finished in a long service, so there is no sudden break in reality in the service of our young brother. He is removed to a higher sphere of labour and, in some way which we with our poor vision cannot see, he may still be labouring for the Chinese.

GEO. H. MCNEUR.

Settlement of Lien-chou Claims.

The following claims presented by the American Consul-General Lay have been agreed to by the Viceroy of the Two Kwang:—

(1). That the sum of Taels, 46,129.65 be paid to Julius G. Lay, American Consul-General at Canton, to be paid to the Rev. Henry V. Noyes, treasurer and representative of the American Presbyterian Mission, as compensation for loss of property at Lien-chou.

(2). That the rewards offered for securing the arrest of those guilty of the murder of the missionaries and burning the buildings be increased and continue to be offered until such persons are apprehended.

(3). That the strongest assurances be given the American government that in future adequate, efficient, and effective protection be guaranteed to American missionaries in and near Lien-chou.

(4). That the small Chinese temple used for annual "Ta-Tsiu" celebrations and adjacent to the former men's mission hospital be at once transformed into a school house and that the land on which it stands be confiscated to the State.

(5). That near this school house and in a conspicuous position there be erected by the Chinese authorities a stone tablet, on which shall be carved the Edict of His Majesty issued on the 28th of October, 1905.

(6). That said Edict be also conspicuously posted in the city and district of Lien-chou when the missionaries return there.

(7). That in addition to the tablet described a memorial tablet be erected also by the Chinese authorities to the memory of those missionaries who lost their lives in the massacre at Lien-chou, and that such tablet shall bear an inscription stating that it is erected by the Chinese authorities.

(8). That this tablet be erected near the tree in front of the cave temple, where the missionaries were dragged from the cave and tortured and killed, before their bodies were thrown into the river.

(9). That the above mentioned tablets be erected before the tenth of October next, and that should they be destroyed or defaced in any way the Chinese authorities will replace or repair them.

Sidelights from Manchuria.

BY REV. JAMES WEBSTER.

An interesting and significant series of meetings has just been concluded at Newchwang. For the first time since the outbreak of the war the missionaries of the Scotch and Irish Missions—the United Presbyterian Mission in Manchuria—have this year been able to meet in Annual Conference and Presbytery. It was in May, 1903, when we last met. Then the marks of the Boxer persecution were fresh upon us, and we were seeing good cause to thank God for them. Also there were ominous clouds gathering on our horizon, portending no one knew what. In the interval these clouds have burst, our sky is again clear, and the church is once more girding itself for the future, with an outlook perhaps the brightest in her history.

THE CHURCHES IN WAR TIME.

At the conference we had interesting reports from the various stations of how it fared with the churches during these years of turmoil and strife, and a few notes from these reports may not be uninteresting to some of your readers.

Some districts of course suffered more than others. The region west of the Liao was naturally least affected, and Chinchou, Kuangning and Hsinmintun report that the work went on throughout the war peacefully and hopefully. In Chinchou and the out-stations connected with it, Mr. Keers baptized some 200 during the war period, seventy of whom were received last year. The enquirers' lists are most hopeful, not only in point of numbers but in the character of the candidates. There seems a growing desire on the part of the people generally to know what exactly Christianity is, and men in the city are more eager than ever they were to hear the Gospel. Special meetings for the quickening of the spiritual life of the Christians have been held and proved most encouraging. One such mission was held during the first week of the Chinese New Year, and one of the outcomes of it was that the members raised the sum of ninety dollars towards the support of an evangelist. Two pastors from Peking—Messrs. Rin and Liu, deputies from Peitaiho conference—also visited Chinchou and held a series of meetings, which produced a profound impression on the Christian community there.

From Kuangning Mr. Hunter brings the tidings of a vast number of enquirers; the number desiring to enter the Christian

church far exceeding the ability of the staff, foreign and native, to deal with. The Christians have been showing a most liberal spirit. *Seventeen stations have been provided with church buildings entirely by the people themselves.* Indirectly the Boxer persecution had materially benefited many of the Christians. They were not allowed to engage in the ordinary trades, and consequently had been compelled to strike out into new lines of business which had been successful. Special missions for the members had been held during the year and had been productive of much good in lifting up the spiritual life of the people.

ENTHUSIASM OF THE PEOPLE.

There was a great demand for girls' schools all through the district. In Hsinmintun Mr. Omelvena told us the native agents have manifestly grown in knowledge and spiritual power during the war period. In that district there is a great demand for evangelists, and the lack of them has brought voluntary workers to the front. One such volunteer has devoted one day of each week other than Sunday for direct evangelistic work. The church in Hsinmintun has also expressed its sense of the great need of evangelists by subscribing 300 dollars towards a fund for their support. The work among the women has made great progress. They are coming out to the services in large numbers and showing great interest in them.

The medical and street chapel evangelistic work is harmoniously combined, the outdoor medical department being worked from the street chapel, so that the native evangelists have a fine opportunity of preaching not only to the patients but to many others besides. The Peking pastors held a short mission also in Hsinmintun, which was most successful. There has been a great demand for literature of late, and over 1,200 dollars worth was disposed of during last year.

EAST OF THE LIAO.

Such are some of the gleanings from Liahsi, the district without the war zone. Now we come to the east of the Liao. In the southern part of the peninsula the war has had little apparent effect on the work, save that for a long time it was impossible for the missionary—the Rev. James Carson — to visit the out-stations. Many of the officers and men of the Japanese army were friendly disposed to Christianity, many indeed are earnest Christian men. But there have been exceptions. One soldier entered the house of one of our members, and seeing no shrine to the kitchen god, asked if they were Christians. On receiving a reply in the affirmative, he declared emphatically that Christianity was no use (Pu-kou-pen). Look at Russia, said he. A Christian nation and yet hopelessly beaten by a non-Christian. Then taking a small image of Buddha from his pocket he held it up and exclaimed triumphantly, "*This is the God who gave us the victory.*" At Kaichou and Shiungyao the members have subscribed with great liberality and have acquired suitable church property of their own. In the city of Fuchou an intelligent and earnest Buddhist priest has just been received into the church. His brother had come under the influence of Christianity in a distant northern station and on

his return to his home at once sought out the chapel and became an earnest enquirer. He introduced the priest, who in turn became a regular and exemplary enquirer. Before his baptism he offered the temple buildings and lands to the church, declaring that they were his own personal property. Mr. Carson very wisely declined the offer, holding that the priest was only trustee. The property was ultimately handed over to a receiver appointed by the district magistrate.

The work at Yingkou and Tienchuangtai has gone on much as usual, and at one out-station there is at present a very large number of enquirers. Medical mission work has been carried on continuously during the war. The hospital at the port was used as a base hospital by the International Red Cross Committee, and a temporary dispensary and hospital had been opened in the native city. The result has been a great increase in the number of patients, both indoor and outdoor, and the want of accommodation, especially for women patients, is seriously felt.

THE LATE REV. J. MACINTYRE.

In Haicheng the Mission has been called upon to bear the irreparable loss of its devoted head, the Rev. John Macintyre. For over thirty years he has been labouring there patiently, persistently, and with ever increasing power. His works do follow him. Five of the probationers, set apart by Presbytery this year, were the fruits of his labour, besides a band of native helpers second to none in the church. The four congregations of Haicheng, Tashihchiao, Newchwang and Tengaopu, founded and fostered by him, are his lasting memorial. Much to his regret he had to leave Haicheng when the war broke out. Tashihchiao was from the first the headquarters of the Russian army, and the mission property was commandeered first by the Russians and then by the Japanese. For many months the church was used as a stable, and it was impossible for the Christians to meet save in private. Before Mr. Macintyre died he had the joy of seeing the work at each of the stations once more in full operation. New church buildings have been provided at each of the stations by the members themselves. Anglo-Chinese work is a feature in Haicheng, and it has never been more successful than it is at present. The Mission's relations with the officials and gentry have always been of the most cordial kind. One of the deacons is chairman of the local Chamber of Commerce, instituted recently by the magistrate, Mr. Kuan. The leading evangelist has been invited by the magistrate to address the inmates of the new industrial prison—150 in number—every Sabbath afternoon. Mrs. Macintyre has been asked to prepare teachers and personally to superintend the new government girls' school in the city. On a recent Sabbath afternoon all the officials and gentry of Haicheng attended the church, when the district magistrate unveiled a tablet erected by the members in memory of Mr. Macintyre, in a speech eloquently testifying to the esteem in which Mr. Macintyre was held by all classes, to the value of his work, and urging the members of the church to carry into practice the teaching of their revered pastor.

LIAOYANG AND MUKDEN.

In Liaoyang city Dr. Westwater and Mr. MacNaughton remained with their wives right through the war. The great strain had told severely on Mrs. Westwater, and the Mission mourns the loss of one who was universally esteemed and loved by all her colleagues. In the city the work went on in most of its branches in spite of the great commotion, suspense and danger before and during the great conflict. Outside the city the stations were very seriously affected, and it is only quite recently that the work has been resumed under the Rev. George Douglas. One interesting feature is the great development of women's work. Whole families are being brought into the church in a way we have not seen hitherto. In one out-station there is an interesting movement at present going on, from which it is hoped there will be a great ingathering in the near future. The new government educational scheme has produced a great impression in Liaoyang, and there is a great demand for books of an educational character.

In the city of Moukden some of the missionaries were able to remain right through the war period, and were able to render valuable help to the wounded Chinese and the multitude of refugees who flocked into the city from the war zone. The congregational, evangelistic and medical work in both east and west churches was carried on fairly continuously during the war. The church services were well attended right through; the women's services especially being unusually large, entirely owing to the splendid work of the lady missionaries.

SHOWERS OF BLESSING.

Since the restoration of peace a special eight days' mission has been conducted by the two deputies from the Peitaiho Conference—Pastors Rin and Liu. Each missioner addressed three meetings daily, and the whole series was most effective. The nature of the subjects chosen by the missioners, the ability with which they dealt with them, and the manifest hunger of the people to hear the Word, were alike noteworthy. The spirit of prayer was present in a remarkable way, so many desiring to take a part that sometimes the whole congregation was praying simultaneously. There was a deep and lasting impression produced on the Christian community of Moukden by these services.

FORWARD MOVEMENT.

In Moukden as elsewhere throughout the province there is a keen desire for Western learning. Many young men of the higher classes are anxious to learn English. The government elementary schools are well attended. A new element has come into existence with the establishment of popular societies for discussion. A number of the more intelligent men meet almost daily and discuss subjects of all sorts. One remarkable thing is the iconoclastic nature of some of the discussions. 'Down with idolatry' is a common theme. This meantime negative attitude may become in due course a very positive influence in favour of Christianity. There is another side to it, however. Patriotism we must of course meet sympathetically, but there is a suspicion among some of the native preachers

that this movement is anti-Christian. On the other hand, the fact that two of our native Christians have been appointed lecturers to these discussion societies in Moukden is significant and hopeful.

The classes for evangelists were magnificent both in numbers and general tone. The spirit manifested was admirable, and there was distinct progress shown in spiritual knowledge.

DURING THE WAR AND AFTER.

It has been quite impossible for the missionary—Rev. H. W. Pullar—to visit the wide district to the east of Moukden during the war. The main stations were occupied by Japanese soldiers and the church premises commandeered for military use. The buildings were kept in good repair, but public worship was impossible, and in some places the members have grown lukewarm. But it has been far otherwise in other stations. As soon as the Japanese soldiers left, the members began to gather together again, and the fruits of the quiet work which had been going on during the war, began to appear. In one district it was found that a large Christian community had been gathered by the efforts of a private member. Another most impressive movement was in the valley of Hsinkaiho, where a young man of great enthusiasm and remarkable preaching power had gathered a great number of enquirers, who at the present moment are all eagerly learning the doctrine. Commodious premises have been provided by the people themselves, but so great are the numbers joining this movement that they have been found quite inadequate. Whole families are eagerly enquiring, and there is every prospect of a great ingathering in the near future. In some of the stations the sufferings in consequence of the war have quite broken the spirit of the people, but time will heal this. There is great want of native evangelists to guide and teach the crowds of enquirers.

(To be continued.)

Joint Baptist Conference in Shantung.

BY REV. R. C. FORSYTH.

The first Conference of the North-China Southern Baptist Church of America, the Swedish Baptist Mission and the English Baptist Mission of Shantung was held in Ping-tu, one of the stations of the Southern Baptist Church in Shantung, on the 27-28th June, 1906. Those present included three members of the Swedish Baptist Mission, seven of the English Baptist Mission, and twenty of the American Southern Baptist Mission, representing four foreign-manned stations of that Mission.

Rev. J. S. Whitewright was appointed chairman and Rev. W. H. Sears as secretary of the Conference and Mr. Forsyth was requested to prepare a record of the proceedings to be sent to the CHINESE RECORDER and the *North-China Herald*.

The chairman called on Dr. Hartwell to give a sketch of the history of the Southern Baptist Mission in China, which consisted largely of personal reminiscences of a most interesting kind, which it is hoped may yet appear in printed form in the RECORDER.

Rev. John Swordson gave a sketch of the work of the Swedish Baptist Mission in China,

which began in Chekiang in 1891, but was subsequently transferred to Shantung in the same year and finally settled in Kiao-chou. Rev. J. A. Rinell joined the Mission in 1892 and Rev. J. E. Lindberg shortly after, Rev. John Swordson, formerly of the Missionary Alliance Mission working in Mongolia, joined the Baptists of the Swedish Mission in 1899, settled in Kiao-chou, and that year had one baptism. The following year was the year of the Boxer uprising, and Kiao-chou became a place of refuge for Christians from all parts of the province. In 1901 there were forty added to the church by baptism, and evangelistic work has been prosecuted successfully; three chapels, in suitable centres, have been built by the natives themselves.

In 1903 Mr. and Mrs. Lindberg removed to Chui-ch'eng, a city situated 140 *li* south-west of Kiao-chou.

A chapel to hold 200 has recently been built there, and preaching and itinerating is being diligently prosecuted and four persons have lately been baptized.

In 1899 the Swedish Baptist Mission became associated with the Southern Baptist Church work in the districts of Teng-chou-fu and Lai-chou-fu, and in 1905 they were invited to send students to the Training Institution of the American Baptists in Huang-hsien and women to the Bible-women's Institute established there also.

Rev. J. S. Whitewright gave a short and interesting sketch of the work of the English Baptist Mission, Shantung:—

The work of the Mission began in 1860 in Shanghai. Messrs. Hall and Kloeckers were taken over from the China Evangelization Society in that year and Mr. Hall shortly after settled in Chefoo, but in the following year died of cholera. Mr. Kloeckers also came to Chefoo, and worked in China for five years before returning, owing to ill health, to Holland, his native land.

In 1863 Messrs. Laughton, McMechan and Kingdon arrived; the two latter soon returned to England, leaving the work in the hands of Mr. Laughton, who worked alone till his death in 1870.

In 1870 Messrs. Richard and Brown arrived; the latter practising medicine for four years, but in 1874 left for New Zealand.

Rev. T. Richard, after several tours in Shantung and Manchuria, finally settled in Ch'ing-chou-fu in Shantung in 1875. For two years Mr. Richard worked with much success amongst the secret sects in the Ch'ing-chou-fu district. In 1877 Mr. Richard left for Shansi owing to the dreadful famine raging there then. He had been joined by Mr. Jones in 1876, who after six months' study of the language was left alone with famine relief work, an orphanage and growing native church on his hands.

Mr. Jones was joined by Mr. Kitts in 1879, Mr. Whitewright in 1881, Mr. James in 1883, and in 1884 by others, and the subsequent history of the Mission is largely bound up with Mr. Jones' life and labour. Mr. Jones met a tragic death by cloudburst on T'ai-shan in July, 1905.

In 1888 Chou-p'ing station was opened.

In 1889 famine relief work was engaged in by members of the Presbyterian Mission and English Baptist Mission; 320,000 persons were enrolled at a cost of about £40,000.

As regards educational work:—

Village schools were started in 1883. A boarding-school for boys was opened in Ch'ing-chou-fu in 1886. Boarding-school for girls was opened in Ch'ing-chou-fu in 1896. The Theological Training Institution began in 1886, and has since become the Gotch-Robinson Theological College.

Medical work began in Ch'ing-chou-fu in 1880 and has since become well established and enlarged with well-equipped hospital and dispensary in that city, and in 1900 a large new hospital and dispensary were opened in Tsou-ping.

In 1887 a small museum was opened in connection with the Theological Training Institute as a means of getting into friendly relations with students and others; this work has been

most successful in Ch'ing-chou-fu, and is now begun on a large scale in connection with the Christian Institute which is in process of establishment in Chi-nan-fu.

In 1904 the American Presbyterian and English Baptist Missions became united in educational work, the Shantung Union College being established in Wei-hsien as the arts department of the Gotch-Robinson Theological College in Ch'ing-chou-fu.

A most interesting paper on "What should be our Attitude to the New Movement in China" was prepared and read by the Rev. E. C. Nickalls, of the E. B. M.

Rev. F. Harmon, of the E. B. M., delivered an address on "How to make the Best Use of our Forces," in which amongst other things he referred to the work amongst the literary classes which is being carried on in the Ch'ing-chou-fu district following on the Conference held in the city of Ch'ing-chou-fu by Dr. Timothy Richard some years ago. Mr. Harmon's address was followed by one from Rev. C. Owen, of the American Baptist Mission, much in the same line and in the same spirit.

These five papers above mentioned were the main part of the proceedings, but amongst other business transacted was the appointment of Messrs. Swordson, Owen and Forsyth to see what could be done towards the establishment of a Missionary Home and Agency in Tsingtau, and Messrs. Owen, Swordson, and Harmon to arrange for future conferences of the Baptist Missions in Shantung. Messrs. Nickalls and Forsyth were appointed to bring the subject of the preparation and use of suitable Sunday school literature before the E. B. Mission and Mr. Swordson to bring it before the Swedish Baptist Mission.

The meetings throughout were characterised by a most devotional and earnest spirit and the most hearty and friendly intercourse and were fittingly closed by the singing of the hymn, "Blest be the tie that binds," when all present during the singing clasped each other's hands and sang with enthusiasm the sentiments thus expressed.

The statistics of the three Missions are given below:—

THE NORTH CHINA SOUTHERN BAPTIST CHURCH has in Shantung four foreign-manned Mission stations and six out-stations. Mission Foreign staff—fourteen men, twenty-one women. Total thirty-five. 210 baptisms are reported in 1906. 1,638 baptised believers in membership to date. 1,134,592 cash subscribed last year—say $630 Mex. A Theological Training Institution with twenty-four students and Bible-women's Training Institution are opened in H'uang-hsien with twenty-two in attendance. A fine new chapel with seating accommodation for 600, two girls' schools with 109 pupils and thirty-six day-schools (four being for girls) with an attendance of 531 pupils, brings up the total number of those under systematic instruction to 853. A normal institute with eighteen students, three boarding-schools for boys with 149 pupils, has recently been opened in Ping-tu.

THE SWEDISH BAPTIST MISSION have two foreign-manned stations and four out-stations; there are six chapels in different places; three of these have been built by the Chinese themselves. Ten evangelists and three Bible-women are employed by the Mission. 181 baptized believers in membership to date. Five boys' schools with thirty-one scholars. One boys' boarding-school with sixteen scholars. One girls' school with sixteen scholars.

STATISTICS OF THE ENGLISH BAPTIST MISSION, SHANTUNG, TO DEC., 1905.

The Native Church divided for convenience into four associations and has a membership of 3,961 baptized believers meeting in 275 stations scattered throughout eighteen counties. These stations are under the pastoral care of eighteen native pastors elected and largely supported by the native church.

Educational Work is represented by the establishment of ninety-one village schools for boys and thirty for girls with 1,065 boys and 240 girls in attendance. Total 1,305.

Four secondary boarding-schools for boys and two for girls are now established with 165 boys and eighty girls under instruction. The Shantung Union College in Wei-hsien has seventy-five students in the Preparatory and Arts Departments. The Gotch-Robinson Theological College has 100 E. B. M. students in training for possible service as pastors, teachers and evangelists.

Medical Work is conducted in two centres with an annual attendance of over 16,000 patients.

The Foreign Staff consists of eight evangelistic, four educational, and two medical missionaries. Five probationers are now engaged in study of the language. The Baptist Zenana Mission have five ladies working in connection with the E. B. M. in Shantung.

The Kiangnan Y. M. C. A. Conference.

BY REV. W. H. MILLARD.

The third Kiangnan Student Conference was held at Poo-too, July 7-15. The two former were held at Soochow and Hangchow and the distractions of a large city led this year to the choosing of a comparatively lonely place. This resulted in a smaller attendance; there being no resident students as in past years, to swell the numbers. But as is always the case when one gets away from the noises of men, the quiet voice of God was more distinctly audible than in previous years. One student said: "This Conference has been strangely different from the last two."

Leaving out a few unregistered attendants, there were eighty-nine regular delegates representing fifteen colleges. The personnel of the body was as follows: pastors, nine; physician, one; teachers, twenty-one; authors and translators, three; chemists, two; merchants, four; students, forty-three; mechanic, one; secretaries, five.

A day's program may be of interest. At 6:30 a bugle was blown for rising, if any were still in bed. This gave time for the Morning Watch before breakfast, which came at 7.30. At 8.30 the Conference divided into four study classes: one on personal work, led in English by Mr. Arthur Rugh, of Shanghai; one on prayer, led by Prof. Zia, of Shanghai; one for recent converts or inquirers or any who had difficulties about Christianity, led by Rev. Mr. Li, of Soochow; and one for Christian workers, led by Dr. Li, of Shanghai. At 9.30 there was an hour's open conference on some problem of student religious work. Then after a half-hour's intermission came the general meeting with an address. These meetings were held in guest rooms of the large temple in which the delegates were quartered and in tents near by. The afternoon was given to rest and recreation. After supper came the "life work meeting." The students gathered on the shoulder of a high hill overlooking the long beach, and there in God's great temple, full of the gentle majesty of hills and summer sea, they considered the problem of the investment of their lives. The sacredness of all callings, the opportunities in each for the highest use of trained minds and hearts, and the supreme privilege of the ministry were presented in turn. After the life work meeting the students went down from the hill, each delegation to hold a short meeting for prayer and discussion of the best things of the day and the application to their local Association.

The speakers and those who presided at the meetings, and with the exception of the English class, the leaders of the morning study classes, were all Chinese. Thank God for men who in the clamor, wise and foolish, of an immature patriotism, can stand up and by the simple power of a life in which self is hid in Christ, lead their countrymen. Having heard the deepest truths of the Christian life from the lips of Chinese preachers and teachers, not in learned phrases, facile and unconvincing, but forged red-hot in souls made new by the Spirit of God, one cannot but look out on the work in this Empire with a certain restful feeling that the country is safe. Certain it is that the conviction of the supreme necessity of regeneration and empowering by the Holy Spirit for service, has come as a new experience to many students. And the unrivalled dignity of spiritual leadership, the peerless privilege of the cultured man who abandons himself to all that the Holy Spirit has to do in him and through him—this came home to many as a

wholly new idea. The problem of finding students for the ministry has advanced a long step toward solution. Old difficulties remain, but a new force is in the field.

Another of the great spiritual realities that got into many hearts was the supremacy of prayer. The 9.30 Conference on the first day was given to the discussion of the Morning Watch, and many arose to emphasize the importance of it or testify to blessing in their own life during the past year. Prayer was made the subject of one of the four Bible classes, and there seemed to be much more of the spirit of devotional study of the Bible and of private prayer than in previous Conferences.

The Poo-too Conference will be productive of immediate and definite results in the religious life of our schools during the coming year. But still more is it symptomatic, prophetic of a deep spiritual movement now beginning in China. Let us be very hopeful and prayerful for the colleges this coming year and for the Student Conferences of next summer. It is hoped that many more pastors may attend than this year. The writer left Poo-too with the determination that at least one of the preachers of his station should have the inspiration of next year's Conference, if only remaining in the station himself and doing the preacher's work could make it possible.

Missionary Journal.

BIRTHS.

AT Moukden, 17th July, to Dr. and Mrs. J. R. GILLESPIE, I. P. M., a son ; (James Hunter).

AT Fern Bank, Flixton, Manchester, 18th July, to Rev. and Mrs. O. M. JACKSON, C.M.S., West China, a son.

AT Weihaiwei, 16th August, to Dr. and Mrs. J. N. CASE, a daughter (Muriel Ruth).

AT Tsingtau, 20th August, to Rev. and Mrs. J. L. DAVIES, A. P. M., a daughter, (Dorothea).

MARRIAGES.

AT Mohkanshan, July, Mr. H. CASTLE, C. M. S., Hangchow, and Miss FLORENCE RODD, S. P. M., Hangchow.

AT Weihsien, 26th July, Mr. MYRON H. PECK, Tientsin University, and Miss MARY CHALFANT MOORE, A. P. M.

DEATHS.

AT Meadville, P., 8th July, Mrs. ROBERT CHASE BEEBE, M. E. M., Nanking.

AT Lichuan, Shensi, 10th July, Mrs. V. RENIUS, C. I. M., from apoplexy.

AT Haishun, Laohokeo, 6th August, RUTH MADGALENE, age two years and two weeks, beloved child of Rev. and Mrs. L. Kristensen, Nor. Luth. Mission.

AT Taiyuenfu, Shansi, 5th August, Dr. MOIR DUNCAN, President of Shansi University.

ON the West River, 16th July, Dr. R. J. J. MACDONALD, Wesleyan Mission, Wuchow, killed by pirates.

AT Canton, 16th August, JOSEPH INGS, M.B., Ch.B., of the New Zealand Presbyterian Mission, aged thirty years.

ARRIVALS.

AT SHANGHAI :—

5th August. Dr. A. H. SMITH, A. B. C. F. M. (ret.).

11th August. Rev. W. F. JUNKIN and family, S. P. M. (ret.); Rev. and Mrs. C. B. TITUS, Foreign Christian Mission (ret.).

20th August. Miss R. M. BOWKER, M. E. M. ; Miss A. G. WATERS, M. E. M., So. (ret.).

24th August. Mr. H. C. HOYT, for Imperial University, Changsha ; Mr. N. BANISTER, A. P. E. C. M., for Wuchang ; Mr. E. L. MOORE, M. E. M., Nanking ; Mr. and Mrs. W. A. ESTES, Friends' Mission, Nanking (ret.).

DEPARTURES.

FROM SHANGHAI :—

27th July. Mrs. E. P. MARSH and two children, Miss M. ALLEN, M. E. M. ; Mrs. W. S. AMENT, A. B. C. F. M., all for U. S. A.

4th August. Rev. W. ANDREWS and family, C. M. S., for England, via U. S. A.

6th August. Miss M. E. MOORE, Church of Scotland Mission, for New Zealand.

12th August. Rev. E. JAMES, M. E. M., for U. S. A.

24th August. Miss M. BYRON, for England.

TO OUR FRIENDS

The following courses of Bible Study and Devotional Pamphlets *in Chinese* are now ready, and can be had at once from our office :—

FOUR NEW PAMPHLETS

The Morning Watch
The Secret Prayer Life
Personal Work
Bible Study for Personal Spiritual Growth

Easy Wên-li. Single copies, 5 cents each ; ten or more copies, 2 cents each.

EDWARD I. BOSWORTH'S TWO BOOKS

The Teaching of Jesus and His Apostles
Studies in the Acts and Epistles.

Easy Wên-li. Single copies, 20 cents ; 10 or more, 15 cents each.

BIBLE STUDY UNION (OR BLAKESLEE) LESSONS

Studies in Old Testament History
Studies in Gospel History
Studies in Apostolic History

Gwanhwa. Single copies, 25 cents ; 10 or more, 20 cents each.

OTHER BOOKS

Daily Studies in the Life of Jesus According to Mark. Easy Wên-li. Single copies, 15 cents ; 10 or more, 12 cents each.

Christians of Reality. Brief Spiritual Addresses by John R. Mott. Gwanhwa. 10 cents each.

Greatest Thing in the World. Translated by Rev. Chauncey Goodrich. Easy Wên-li. 4 cents each.

Harmony of the Gospels (Stevens' and Burton's). Translated by H. W. Luce. Gwanhwa. 40 cents, postage extra.

Outline of Harmony. Easy Wên-li. 10 cents, postage extra.

Records and Letters of the Apostolic Age (Burton). Translated by H. W. Luce. Gwanhwa. 30 cents, postage extra.

The Association Hymnal. Hymns and Gospel Songs for use in union gatherings. 7 cents each ; 10 or more, 6 cents.

Encouragements to Prayer. Pastor P. Kranz. 10 copies for 10 cents.

General Committee Young Men's Christian Associations

18 PEKING ROAD, SHANGHAI